

Newcastles Call,
To her Neighbour and
Sister Townes and Cities
throughout the land, to take
warning by her Sins and
Sorrowes.

Left this overflowing scourge
of *Pestilence* reach even
unto them also.

As also a Direction, how to
discover such Sins as are the
procurers of Gods judgments
by divers Methods.

By R. JENISON, D^r. of D.

Whereunto is added, the number
of *them that dyed weekly in*
Newcastle and Garth-side, from
May 6. to December 31.

1636.

Est ipse noster agnus domini

LONDON.

Printed for Iohn Colby, at the
signe of the Vnicorne neere to
Fleet Bridge. 1637.

To her Neighbour and
Sister Townes and Cities
throughout the land to be
witnessed by them and
Sons.

Let this overflowing courage
of Englishmen ever
runo them also.

As a sign of affection, and to
show the great affection
of the Englishmen
to the
Museum.



By R. Jenkins, P. O. D.

Whence it is a label, the number
of those that were weekly in
Whence and from the
17th of 10th December 1611.

1611.

The first of the collection was

LONDON.

Printed for the first time, to the

place of the University

Printed for the first time



NEWCASTLE V P O N T I N E,

Wisheth al health and
safetie, Bodily and Spi-
ritually, especially to her
Neighbour Townes and
Cities, and generally to all
throughout the whole
Monarchy of Great
Britaine :

*By an univorthy Orator and
Spokesman of hers, R. I.*

IN Ot many yeares a-
goe, you were all
spoken to (as in-
cluded under the Mother
citic) in the * *Cities Safetie*,

* A Treatise on p/
127. 1. de-
dicated to
the City of
London,
1630.

The Preface.

and there told of the
Meanes, both of the *Safe-*
tie; and also, *Ruine* of
Cities and whole King-
domes.

Be yee pleased now to
take in good part, a word
or two, spoken, I hope,
not out of season, in the
mournfull and sad condi-
tion of this my *Mother* and
Nurse, in whose name I
make bold to salute you
all in the Lord, and to
wish you the happiness to
be warned in time by that
bittercup of ours, wherein
God, by Pestilence, see-
meth to have begun to
you all. The times require
every ones helpe to seeke

to

— *Felix*
quicumque
dolore, Al-
terius dis-
ces posse ca-
vere tuo.

to quench this fire of
 wrath begun in the Land:
 I heartily wish that ma-
 nie others of much abler
 parts, would in this kind
 of popular and familiar
 Discourse and Exhortati-
 on put forth themselves,
 and stoope to such neces-
 sarie and edifying Argu-
 ments. For my part, as the
 case is, I, though the mea-
 nest of most, expect not
 who shall begin. God hath
 begun with us here: *The
 Lyon hath roared--the Lord
 hath spoken, I cannot* (accor-
 ding to my abilitie, setting
 aside all respect of credit
 with men of the world)
but prophesie; & that not by

word here onely, but by writing (such is my desire of the publicke good, and such is the occasion here offered by Gods beginning in this fierce manner with us.) The benefit you may, by Gods blessing, and your own good indeavour, reap hereby, will be, either a *prevention of* and freedom to you, frō this spreading evill (which I chiefly by this Dedication do desire and intend:) or a *Direction* how to carry your selves (& that with comfort) under Gods hand, if it reach also unto you.

26. 9,

The truth is, *When Gods judgments are in the earth,*
the

The Preface.

The inhabitants of the world
shall (at least should) learne
righteousnesse. The wise
and just will so doe, Who
wait for God in the way of
his judgements. They will
prepare to meet God, and to
prevent judgments, which
otherwise are threatned,
and seeme to make to-
wards them. Which they
doe, or should doe by
these meanes:

Amos 4. 12.
opened.

How wee
may pre-
vent Gods
judgments.

1. By taking warning
by judgements inflicted on
others, 1 Cor. 10. 5, 6, 7-11.
Luke 13. 3-5. The want
whereof God takes spe-
ciall notice of, Jerem. 3. 8,
9, 10, 11.

2. By doing that in our
a 5 selves

selves, which God is ready to do, that is by judging our selves, 1 Cor. 11. 31.

wee would judge our selves we should not bee judged.

Which lesson belongs not only to each severall person, who should examine find out, censure and condemn his own evill waies but to the *Magistrate* who (according to his powver and place) is to execute Gods righteous judgements upon evill doers, the provokers of his wrath : See this done by *Ioshua*, ch. 7. and by *Phinees*, *Psal.* 106. 30. and by *David*, 2 *Sam.* 21. 1, 2, 14. God lookes for this

The Preface.

2. 59. 15, 16. otherwise
holish pitie will mar the
itie, as in King *Ahab*,
paring *Benhadad*, 1 *King*.
42. So that if God
deale roughly with us at
any time, it is because we
spare our selves too much:
our Indulgence towards
our selves provokes Gods
wrath against us.

3. By *Prayer*, and hum-
ble intreaties of peace: as
Benhadad by his *Servants*
sought to King *Ahab* for
his life, 1 *Kings* 21. 32. So
King *Asa* sought to the
Lord, 2 *Chron.* 14. 9, 10,
11. and King *Iehoshaphat*,
2 *Chron.* 20. 6. see *Ioel* 2.
17, &c.

4. By

The Preface

4. By seeking, and obtaining the pardon of Sin upon Repentance. Sinne once pardoned, is never more remembred. or punished, *Isa. 43. 25.* God so forgives, as hee also forgets.

5. By mortifying such finnes as raigne in us, & among us, *Rom. 6. 12.* *Coloss. 3. 5.* &c. Seeing such exemplary judgements; Pestilence, war, &c. come not for smaller faylings, but for finnes against conscience, *Rom. 1. 18.* and for grosser evils, *Ephes. 5. 5. 6.*

6. By newnesse of life, and by bringing forth fruit meet for repentance: so we escape

The Preface.

escape wrath to come, and
cutting downe, *Math. 3. 7.*
8--10. By these meanes it
will concerne you to pre-
pare to meet God; whom
you will find to meet
you in mercy; as the fa-
ther of the Prodigall ran
to meet his sonne, and to
welcome him. Men have
not heard--neither hath the
eye seene, O God besides thee
what hee hath prepared for
him that waiteth for him:
Thou meetest him that re-
joiceth and worketh righte-
ousnesse, those that remem-
ber thee in thy waies, *Isa.*
64. 4, 5.
Now because men are
apt to make ill use of Gods

A

judge-

The Preface.

Four Con-
clusions
out of Luke
13. 4, 5.
touching
the use of
Gods judg-
ments on
others.

judgements on others, to
mis-judge them, and to
harden themselves in their
security, consider we what
our Saviour teacheth us,
Luke 13. 1, 2, 3, 4, 5 - Think
ye that these were Sin-
ners above all men that
dwelt in Ierusalem? I tell
you nay: but except ye re-
pent, ye shall all likewise
perish. Whence these Con-
clusions doe readily offer
themselves.

I. conclus.

I. Extraordinary, un-
common (yea and sudden) death
doth sometime befall such as
are not the greatest Sinners.
I suppose those seventie
thousand of Davids Sub-
jects who died by Pesti-
lence

The Preface.

lence, among the other Tribes, were not greater Sinners than Ierusalem it selfe; vpon which, the Angell stretched out his hand to destroy it. Yea, the good King vwould make these (in that case especially) more innocent than himselfe, saying — *Loe, I have sinned — but these Sheepe, what have they done?* when God shewed his severitie against Samaria and Israel, having removed them out of his sight; and when the Tribe of Iudah onely was left and spared, yet saith God to Iudah, — *They are more righteous than thou.*

2 Kings 17

18, 19.

Eze. 16.

51.

2, Co. 11

on.

2. On the other hand it

The Preface.

is equally true, that *They are not alwaies the best, who for the present are spared when others are taken.*

Four reasons why
God spares
evill men
in common
judgments.

Its very usefull to consider the reasons *Why*, (though freedome from common evils, as from Pestilence, be promised, and granted as a blessing to such as *Trust in God*, and set their love on him, yet) such as are none of the best, are spared in common evils and destructions.

1. I. The Prayers and presence of the faithfull among them, as in *Dauids* and the Elders case, praying & sacrificing for *Ierusalem*.

1 Chron.
21. 16.

2. God

The Preface.

2. God often spares sinners in common judgements, to leave them more convinced, and to prepare them (not repenting) for greater judgements: as in *Pharaoh*, whose preservation, in the death of the first borne by Pestilence, *Amos 4.* was but his reservation to *10.* a more fearfull destruction, which is shewed, *Exo. 9. 15, 16.* especially as some read the words: *Ans.*

For now I sent out my hand, and I had smitten thee and thy people with the Pestilence, and thou hadst been cut off from the earth: But in very deed, for this have I raised thee up, for to shew

The Preface.

*in thee my power, and that
my name may be declared in
all the earth.*

2 Pet. 2. 9.

Acts 17.

10, 31.

3.

Howsoever, God Re-
serves the unjust unto the
day of judgement to be pu-
nished: hee hath appoin-
ted a day of purpose for
them.

3. God (in some cases)
respects *his owne Glorie*,
more then mens deserts,
& so spares them a while,
though unworthie. See
Deut. 32. 26. Ezek. 20. 8,
9--13, 14--21, 22.

4. Chiefly: God re-
members *his covenant* and
promise, who will reserve
to himselfe a Church on
earth in the greatest defe-
ctions,

The Preface.

ctions, provocations and
destructions of his people:
he will, and doth ever re-
serve a remnant (who o-
therwise deserve ill at his
band, Ezek. 16. 59, with
60.) See Isa. 6. 13. Rom.
3. 3. What if some did not
believe? Shall their unbe-
liefe make the faith of God
of none effect? If God in
generall defections and
judgements thereupon,
should consume in his
wrath, all that deserve it,
where should hee have a
Church on earth to serve
him? hee must and will
have some, in whom hee
wil magnifie his mercie. It
is of the Lords mercies (said

Ezek. 14.
19, 20, 21.

Si quoties
peccant ho-
mines, &c.

The Preface.

Jeremie in the time of the
captivitie, when so many
had perished) *that wee are*
not (all) consumed, because
his compassions faile not.
Here is no merit to bee
pleaded in such case. *Gods*
sparing mercies leade the
way to his pardoning mer-
cies. Hee often spares the
unworthy, that they, o-
vercome with his kind-
nesse, might relent, re-
pent, seeke and find mer-
cie, and that so his co-
venant and word might
take effect in that remnant
which is according to the
Election of Grace. Hence
it is, that even among
those in Ierusalem, on
whom

Jer. 2.

Rom. 2.4.

& 9.6.

& 11.5.

The Preface.

whom Gods irrevocable
sentence of famine, noi-
some beasts, sword and ^{Ezek. 14.}
pestilence had passed, yet ^{19, 20, 21,}
a remnant was reserved, in ^{22.}
whom God magnified his
mercies, and for example
of others. It were a happy
thing, if such among us, as
are either thus far spared,
or have escaped, could see
and make use of the mer-
cies. This hath been done
by others, why not now
by us?

Wee reade concerning ^{Acts and}
Waldus (from whom the ^{Margum,}
VValdenses tooke their
name) that making mer-
rie with many of his rich
A 5 neigh-

The Preface.

neighbours, one of the company, suddenly fell downe dead: whereupon, hee apprehending Gods displeasure, tooke warning, gave himselfe to Reading, Almes, Prayer; and exhorted others to the like.

The like might be observed in Mr. Gee, escaping in that deadly downefall of neere an hundred Papists in the Black-friers in London.

3. *Conclus.* 3. In case of Gods judgments on others, and our owne sparing, wee are neither rashly to censure them, nor hastily to justifie our selves

The Preface.

selves as innocent. Christ
himselfe, because of his *Isa. 53. 3, 4.*
sufferings, was esteemed
stricken, smitten of God,
and afflicted, and there-
upon despised. So was
Paul mis-judged, because *Acts 28. 4.*
of the Viper; And the
blind man, in that hee was
borne blind. But Christ,
though hee forbid not a
wise consideration of *Gods*
judgement on Sinners, yet
corrects such rash censures
as men readily use, and
prescribes an *Order*, ra-
ther to begin at home, and
not to secure our selves,
knowing that God often
judgeth some, that they may *1 Cor. 11.*

The Preface.

2 Pet. 4. 18. not be condemned with the world. Iudgement usually begins at Gods owne house, that others thence may learn, not to justifie themselves, but rather, not repenting, to expect like, or greater wrath.

● *Conclus.*

4. Lastly, God warnes and calls all (carelesse Livers) to repentance, by his corrections and judgements on some, or else hee so summons them to like, or greater wrath. Except yee repent; yee shall all likewise perish.

1. Its a mercie when God makes others examples to us. The end of exam-
p'es

The Preface.

ples and Historie, is to make us wise and watchfull, lest wee bee made Examples and Histories to others. And among men, Executions are done for the living, not for the dead, who cannot be bettered by Example or Admonition, as the living may be.

2. *Certaine destruction will befall such as take no warning by others.* God lookes wee should profit by the example of his displeasure, even on *enemies*, much more on friends, both *Forefathers*, *Ierm.* 7. 12. 13. 14. *Dan.* 5. 20. 21. 22. 23.

See *Levit.*
18. 3. 24.
27. 28.
2. *King.* 17.
6. 7. 8. 18.

The Preface.

2 Kings 21. 22. 23--30. 31. and neighbours and equals. Not to take warning by such (especially after so many other warnings, wherein God is not wanting to any of us now) is a signe and fore-runner of speedy vengeance. So God looked that *Iudah* should have taken warning by *Israels* captivity--but his complaint is--yet her treacherous sister *Iudah* feared not, but went and played the Harlot also:--and yet for all this her trecherous sister *Iudah* hath not turned unto me with her whole heart, but fainedly. What hereupon fol-

The Preface.

Followed? Because Judah ^{King. 17.}
(which tribe onely now was ^{15.}
left) walked in the statutes of
Israel which they made;
therefore saith God, I will
cast you out of my sight, as ^{Ier. 75.}
I have cast out all your bre-
thren, even the whole seed
of Ephraim. And I will ^{2 King 21.}
stretch over Ierusalem the ^{13.}
line of Samaria, and the
plummet of the house of
Ahab. The like com-
plaint of not profiting by
others evils is made, Re-
vel. 9.20.21. and threat-
ned, Amos 4.11.12. I have
overthrowne some of you, as
God overthrew Sodom and
Gomorrah, and yee were as
fire

Mary Low

The Preface.

a fire-brand pluckt out of
the burning, yet haue ye not
returned unto me, saith the
Lord. Therefore thus will
I doe unto thee: that is,
even overthrow thee, as
Sodom was overthrowne.
Now this accordingly
Lament. 4. came to passe for not ta-
king warning in time, as
Jeremy lamenting, doth
bewaile. What then re-
maines, but as it followeth
in *Amos*, and as wee haue
already directed, that wee
in time prepare to meet God.
To which end, and for our
further warning and wise-
dome, I referre you as to
the example of Gods dis-
plea

The Preface.

pleasure, against this place
of * ours, so to the insuing
treatise it selfe, now publi-
shed as for our owne, so
also chiefly for your spiri-
tual good, which is most
heartily wished, and shall
be still sought of God by
him, who professeth him-
selfe at this time the *Inter-*
preter of New-castles good
meaning towards you, and

*From May
6. till De-
cemb 31.

1636. there
haue died
of the
plague
within li.
berties
5027.
without,
some 500.

*Yours, and the
Churches ser-
vant, R. I.*

*New-castle, the
2. of Ianuary
1636.*

Merry Low.

leant, against his place
ours, to the minding
it is a little, now
as for our own, to
richly for your part
all good, which is not
with, and shall
of God by
who protect him
the first time the law
of New-castle good
coming towards you, and

ours, and the
Chancellor for
want, I. A.

New-castle, the
1. of January
1586.



The Contents.

CHAP. I.

*An Introduction to the
maine Observation, with
the occasion, and also cure
of the Plague. spoken of
in the Text. Pag. 1.*

CHAP. II.

*The maine Doctrine pro-
pounded. The parts and
particulars of the Text.
Gods*

The Contents.

Gods wrath against sinners shewed. Mens faultinesse thereof bewailed.

CHAP. III.

That the wrath spoken of was Pestilence. That pestilence is an effect of Gods wrath, and therefore not to be dallied withal, yet Gods displeasure may be looked unto & provoked against, then the pestilence it selfe.

CHAP. IV.

That pestilence is from Gods Justice and Wisdom, and not to be ascribed to any other.

The Contents.

other Authour or Instru-
ment, neither much to be
feared of the godly, to
whom it may bee a mer-
cie. 52

CHAP. V.

Fastilence is yet the fruit of
mans sin. The sin of these
Israelites here. All evill
being for sinne, we are to
justifie God, his truth and
people, and to take all
blame to our selves. 69

CHAP. VI.

The maine Dutie concer-
ning our speedy using of
Meanes to pacifie Gods
present wrath, urged and
pressed by divers Mo-
tives

The Contents.

tives in the Text. And
first because this Pestilence is wrath.

CHAP. VII.

This Pestilence is sent
wrath, wrath gone on
and manifested, to the
end that taking notice
Gods displeasure, we
might with good hope,
submission, seeke to pacify
the same.

CHAP. VIII.

In that wrath is but gone
out, and this plague
begun (which therefore
it may be staid from pro-
ceeding, if we timely
meet God in the way.

The Contents.

his judgements, so it will
prove but the beginning
of greater evils if we re-
pent not we have cause
speedily to runne in with
our Censers, and to pre-
vent our own ruine. 144

CHAP. IX.

This wrath and pestilence is
from the Lord, & therefore
howsoever his Prophets
may be despised, yet God
himselfe is not to be dalli-
ed withall, whose greatnes
and terror should cause us
seeke peace with him in
time. 183

CHAP. X.

The Conclusion of the Mo-
tives

The Contents.

tives in the Text. And
first because this Pestilence is wrath.

CHAP. VII.

This Pestilence is sensible
wrath, wrath gone on
and manifested, to the
end that taking notice
Gods displeasure, we
might with good hope,
submission, seeke to pacify
the same.

CHAP. VIII.

In that wrath is but gone
out, and this plague
begun (which therefore
it may be staid from pro-
ceeding, if we timely
meet God in the way

The Contents.

his judgements, so it will prove but the beginning of greater evils if we repent not we have cause speedily to runne in with our Censers, and to prevent our own ruine. 144

CHAP. IX.

This wrath and pestilence is from the Lord, & therefore howsoever his Prophets may be despised, yet God himselfe is not to be dallied withall, whose greatnes and terror should cause us seeke peace with him in time. 183

CHAP. X.

The Conclusion of the Motives

The Contents.

...tives, urging a speed
performance of the duty
of Humiliation both pub
likely and privately, and
that from the practise
the Heathen in case
Pestilence.

CHAP. XI.

A Direction concerning the
Means of pacifying Gods
wrath: and that both
Negatively, shewing
what meanes wee are not
either to use at all, or not
to rest in; as also affir
matively, what are the
true and only meanes and
duties to be performed at
such times.

Newcastles Call,

**To her Neighbor and
Sister Towns and Cities
throughout the Land, to
take warning by her Sins
and Sorrowes.**

NUMB. 16. 46.

**For there is wrath gone out
from the Lord; the Plague
is begun.**

CHAP. I.

**An Introduction to the
maine Observation.**

I Need not tell you
why at this time I
make choyle of
these words to treat on.

B

This

The Contents.

ives urging a speedie
performance of the dutie
of Humiliation both pub-
likely and privately, and
that from the practise of
the Heathen in case of
Pestilence. 203

CHAP. XI.

A Direction concerning the
Means of pacifying Gods
wrath : and that both
Negatively , shewing
what meanes wee are not,
either to use at all , or not
to rest in ; as also affir-
matively , what are the
true and only meanes and
duties to be performed at
such times. 219

Newcastles Call,

**To her Neighbor and
Sister Towns and Cities
throughout the Land, to
take warning by her Sins
and Sorrowes.**

NUMB. 16. 46.

**For there is wrath gone out
from the Lord: the Plague
is begun.**

CHAP. I.

**An Introduction to the
maine Observation.**

I Need not tell you
why at this time I
make choyle of
these words to treat on.

B

This

The occasi-
on of this
Argument.

We should
have taken
warning by
others, and
our selves
formerly.

This Argument had not
bin out of season, if wee
had handled it before euer
this plague of pestilence
arrived our coasts, and
when we only heard how
it raged in *Holland*, and in
other parts beyond the
Seas. They there of the
reformed Churches espe-
cially, are our brethren, &
wee members with them
of the same body mysti-
cal. And as we should have
sympathized more with
them than we did, so wee
should have *taken warning*
by Gods heavy hand up-
on them when first the
plague began with them,
and

to her neighbour &c.

3

and wrath was gone out from
the Lord. For this judg-
ment of plague, as an o-
verflowing scourge of the
Lord, (as other like judg-
ments are) ends not com-
monly where it begins:
neither should wee have
made a covenant with death
(as if we had bin at agree-
ment with hell) to say in
our security (and it skils
not whether wee say it in
word or in deed) When
the overflowing scourge
shall passe through, it shall
not come unto us. At the
first going out of wrath it
concerned us to have bin
warned, and to have pre-
served. B 2 pa-

Esay 28.
15-18.

pared to meete our God
Amos 4.12. by true repentance, and
 intreaties of peace: and
 when his judgements
 once began to bee in the
Isay 26.8,9 earth, *to haue learned right-*
teousnesse. How much
 more now, when Gods
 bow is further bent, and
 his arrowe of Pestilence
 hath reached even unto
 us, shall I say of this nati-
 on only, nay to us of this
 sinfull place and Towne
 where we liue, and where
 (after a pretty warning
 and summons given us a
 few moneths agoe when
 it arrived our Port, and
 made its abode there a
 while chiefly, yet so as

At the
 North
 Shields in
 Octob.
 1635.

that it sent up the river to
us some few messengers
of death) where I say, af-
ter some few moneths in-
termission, it hath broken
out fearefully, and begins ^{May 8.}
to spread like wildfire, mo- ^{1636.}
perishing by it this first
fortnight since it began,
or was discovered amongst
us, then either formerly ^{Namely,}
with us, or yet with the ^{114 per-}
great and mother-citie of ^{sons.}
London, in the first three
moneths after it began
with them some 11. yeres
agoe (though for number
of parishes the dispropor-
tion bee thirtie to one.)
When God makes such

As others
by us now,

speed at the first going out
of his wrath here amongst
us, will it not concerne us
also to make speed and to
hasten our repentance, yea
not us only, but our neigh-
bouring towns and cities,
yea generally all townes
and cities in these his Ma-

Who must
not be se-
cure.

jesties kingdomes: For if
yet we wil be secure, that
will concerne us which
long since was spoken to
Ierusalem & Ephraim and
to the scornfull men who
ruled that people: first, woe
to the crowne of pride, to
the drunkards of Ephraim:
The crowne of pride, the
drunkards of Epharim shall
bee

Esa 28. 1.
3. 4.

Verse 14

betreden under feet: And
the glorious beauty which is
on the head of the fat valley
shall bee a fading flower.

Then, for their securitie
thus they are threatned;
(and why not we now, of
this place especially, be-
ing as proud, sensual, scorn-
full and secure as they?)

your covenant with death
shalbe disanulled, and your
agreement with hell shall
not stand; when the over-
flowing scourge shall passe
through, then ye shalbe tro-
den downe by it. From the
time that it goeth forth, it
shall take you: for morning
by morning shall it passe o-

19.

B 4.

ver,

Psal. 91.
1.6.

But speedi-
 ly use the
 meanes of
 pacifying
 Gods
 wrath.

*ver, by day and by night,
 and it shall bee a vexation:
 And is not the Pestilence
 such a scourge? doth it
 not walke in darknesse, be-
 ing a terrour in the night;
 and is it not a destruction
 that wasteth at noone day,
 and the arrow that flieth by
 day? If so, then let us
 speedily use the meanes,
 by which, if it be possible,
 wee may stay Gods hand
 with Moses and with Aa-
 ron here, standing between
 the living and the dead,
 may offer that sacrifice of
 prayer unto him in the
 name of Christ our onely
 high Priest, by which his
 wrath*

wrath may be appeazed,
and the Plague now be-
gun may bee stayed from
proceeding any further,
seeing in Christ now wee
are all become *spirituall*
Priests; and this for the
same reason which is gi-
ven heere; and upon the
same ground; *For wrath is*
gone out against us from the
Lord, the plague is begun.

This wrath and plague The occas-
ion of this
plague in
the text.
here was the effect as of
other sinns, whereby this
people, (now in the wil-
derneffe) provoked God, *vers 41-45*
so of their *murmuring and*
repining, yea and rebellion
against Moses and Aaron,

B 5 wher-

whereupon the Lord shewing himselfe strong on the behalfe of his servants, was ready to have *confirmed the whole congregation all at once as in a moment*; but that they who were injured interceded for them; the effect of whose intercession was a *Direction* from God to the *Meanes* by which he would be pacified, which *Moses* receiving from God gives in charge to *Aaron*, (herein a type of Christ) that he would take a censer, and go quickly to the Congregation, and make an atonement for them: and

and why? was it not high
time? Yes assuredly; for *And the
meanes used
to stay it,*
there was wrath already
gone out from the Lord, the
plague was begun: and ere
hee could get into the
middest of them and per-
forme his office, there di-
ed of the Plague fourteen *Verf. 49*
thousand and seven hun-
dred; which meanes if it
had not bin used in time,
the whole Congregation
had bin consumed.

CHAP.

CHAP. II.

The maine Doctrine propounded. The particulars of the Text laid open. Gods wrath against sinners shewed. Mens senselesse thereof bewailed.

These words are for our present use at this time, and chiefly teach us this maine Lesson:

Doctr.

When God manifests his displeasure against us for our sinnes, whether it be by plague and pestilence or otherwise, we are speedily to use the meanes which he

hath appointed to stay and
pacifie his wrath.

So it was here: Wrath
is gone out, therefore run
in: or goe quickly to
the Congregation, and
make an attonement for
them; for wrath is gone
out, &c. Which du-
ty, though it then proper-
ly belonged to Aaran, a
type as is said of Christ,
who onely turnes away
wrath, and delivers us
from wrath (as present so)
to come; and now in great
part to the Ministers of
the new Testament, who
especially at such times as
these must weepe betwene
the

How it is
rayfed.

1 Thes. 1.
10.

Joel. 2. 16.

27.

the porch and the Altar; &
say, Spare thy people O
Lord, &c.

Yet it belongs to others
also, as to Christian Ma-
gistrates, and generally to
all and every one who
in CHRIST professeth
himself to be a Spirituall
Priest. This point
I shall presse and vrgē by
arguments fetched espe-
cially from the Text.
Therefore as Preparatorie
thereunto, let us first (but
very briefly) note and lay
open some particulars of
the Text.

In which wee have
The parts of the text. both a Maledy and a Re-
medie,

medie, Fire and Water, a
 Plague, and a Plaister; a 1. Malady.
 Lumpe, toyle, rising and
 swelling of the Plague, and
 a lumpe of Figgs as a plai- 2. Remedy.
 ner for the same.

The former expressed
 by *wrath* and *plague*, is an
 effect both of their sin as
 the cause, and of Gods ju-
 stice as the *Author* and in-
 flicter of the same, it be-
 ing said, *wrath is gone out
 from the Lord*: the latter is
 implied in the first word
For: for *wrath is gone out*,
 therefore take a center,
 and use the meanes to
 quench it. So that now
 wee have here 1. a Do-
 ctrine,

ctrine, concerning the just
 wrath of God against sin-
 ners: 2. *Causes, reasons*
and grounds of it; and 3.
 The *use* of all, by way of
Inference, which we must
 chiefly insist upon, though
 the former haue their
 speciall reasons and uses
 also.

I
 The Mala-
 dy.

I
 Wrath.

What is
 meant by
 wrath.

The evill is here called
 with respect to God,
Wrath or hot anger; with
 respect to man, *a Plague*.

First, by *wrath* here we
 understand some judge-
 ment and effect of such
 anger and displeasure as
 is in God himselfe, wher-
 by being truely and in-
 wardly

ardly displeased with
himselfe with sinners,
and alienated in his loue
from them for their sinn,
hee manifests so much by
some reall tokens of the
same.

*Quest. I. How is wrath
in God?*

*Ans. Not properly as
an affection: though e-
uen so it was in Christ,
God--Man; yet without
sinne or perturbation, and
as pure water put into a
pure and cleane glasse,
which being jogged and
moved retaines its cleare-
nesse still, and not as com-
monly it is with us, who
sinne*

*Quest. I.
How is
wrath in
God.*

Ans. !

fin in our anger, through
 the muddinesse which
 in us through natural cor-
 ruption. It is said to be
 God, in regard of that true
 displeasure and dislike
 our sin, whereby he truly
 hates it, and is contrary
 to it and to sinners, ready
 to extirpate both sin and sin-
 ners, yet without any per-
 turbation, griefe, or dis-
 quiet within himselfe
 howsoever, what God
 speaks after the manner of
 men, we must understand
 so as becomes the high &
 holy majestic of God.

Quest. 2.

Quest. 2. How goes wrath
 out from God?

Ans.

to her neighbour, &c.

19

Ans. When hee mani-
fests this his inward dis-
like of sin, and contrariety
against sinners, by some
outward token of his
wrath, wherby he would
be known to be displea-
sed; as on the other hand,
virtue was said to be gone
out of Christ, when his po-
wer and mercy was mani-
fested in healing the wo-
man (which had the blood
issue) of her plague, wh^{ch}
thing immediately upon
her touching of him was
made known unto her. So
here; therefore as men be-
ing angry, shew their an-
ger by some evill lookes;
words

Ans.

How goes
wrath forth
from God.

Luk. 8. 46.

Mar. 5. 30
33.

words or blows, & death
 so God is said to be
 gry, and wrath to goe
 from him, when espec
 ly he inflicts some puni
 ment or calamity, whe
 by he shews his dislike
 our sinne. So *Math. 3.*
Rom. 3.5. & 4.15. & 5.

Do Br.

God is tru
 ly displea
 sed with
 sin and sin
 ners: why?

Now this may teach
 that *sin is truly displeasing*
unto God, hee neither
 prooves of it, nor of us
 our sinne. The *Reasons*
 1. *sin is impuritie and un*
cleanness, and therefore
 that regard both sinn
 sinners are most contrarie
 to his most holy nature
 immaculate essence. 2. *S.*

disobedience, and so op-
 poseth and withstandeth
 his holy will which is So-
 veraign: no marvell then
 if God oppose and resist
 such proud sinners, and
 make contrarie to them
 that walke contrary to him.
 3. Sin, especially in these
 times of grace, is *unthank-
 fulnes*, and therefore just-
 ly hated of him. 4. In a
 word, it is *dishonor* to him,
 especially such finnes as
 now are sinned, when all
 our sins are in a manner a-
 gainst all his *attributes* of
 goodnes, mercy, grace, ju-
 stice, and against his *works*
 and manifestation of his
 at-

or. 1. 0

3.

or. 1. 0
 or. 1. 0
 or. 1. 0

Gal. 3. 10.

Vse.

1. To see
what wee
get by sin.

attributes, as also againe
the light of his Gospel
of our consciences &c.
regard whereof, no man
yell if hee both thre
fin in his Law, annexing
curse to the breach of
and daily, even in this
plague and punish sin
sinners.

Vse. See then what
doe when we sinn againe
God: see what wee get
by doing our owne will
and following our owne
counsels contrary to Gods
wee being our selves
der his displeasure, wee
provoke a gracious God
yea the great and dread

All Majestie of Heaven,
 and that to the confusion
 of our own faces. At this
 time hee manifests much
 wrath against us of this
 place, as also in part, the
 whole kingdom; for wrath
 is gon out from him against
 us, the plague is begun, and
 renewed, after such havock
 as it hath formerly, not
 many yeares ago, made a-
 mongst us, especially in
 the Mother citie; but ne-
 ver the likewith us to that
 it is like to doe now. But
 on the stupidity, grosnes,
 and senselesnesse of our
 hearts! here I may take
 up Moses his complaint in
 like

Ann. 1625.
 A. To be-
 waile mens
 senselesnes
 under
 wrath

like case, *Who knoweth the*
psal. 90.11 power of thine anger? even
 according to thy feare, so
 thy wrath. Whose hearts
 smitten with feare are swe-
 rable to the terribleness of
 thy wrath, & by occasion
 of thy feareful judgment
 as yet they should be
 who so feares thee for
 this thy wrath, as by it
Deut. 13.11 depart from evill: for
psal. 119.
120. the feare of the Lord (where
Jon. 1.16. it is indeed) men depart
Prov. 16.6. from evill: oh that this terror
 of the Lord, (whereby we
 are even at this time)
 3. To learn some regard made to ap-
 pear before the judgment of the Lord, which
 true wis-
 dom & the
 feare of
 God frō it.

now sets our iniquities be-
fore him, our secret sinnes Psalms. 95.
7.8.
in the light of his counte-
nance, who are now consu- 2. Cor. 5. 10.
11.
med by his anger, and trou-
bled by his wrath; oh I say
that this terrour of the
Lord) could drive every
one of us to our dutie, as
the terrour of the last
judgement did *Paal*; and
could bring us in time to
true repentance and humi-
liation of soule! And
here let us take up *Moses*
his Prayer also, (oh that
wee did it with like heart
and true desire!) So teach Psalms. 90.
12.
us to number our dayes, that
wee may apply our hearts
unto wisdom: For in-

C

deed

indeed it is God only who
 by his Spirit accompani-
 ing his Word and Iudge-
 ments, can free us from
 this stupiditie, and bring
 us to a due considerati-
 on of our wayes, and re-
 pentance for the same:
 then and not till then, may
 wee with comfort, hope
 and good confidence
 make that his next petit-
 on; *Returne, O Lord how
 long? and let it repea-
 thee concerning thy ser-
 vants (and so on as ther
 it followeth.)*

Vers. 8.

Vers. 13.

CHAM

CHAP. 3.

That this Wrath was Pestilence. That Pestilence is an effect of Gods wrath, and therefore not to be dallied withall: yet Gods displeasure more to be looked unto, and prayed against, then the Pestilence it selfe.

NOW this Wrath in particular, and with respect to man is here called a Plague, or a Stroke, from a word which signifieth to smite, and that to death: and so it signifieth generally any judgement of God which is to death:

2. It is a plague which generally is a stroke.

as a slaughter by the sword,
 and by hanging, Iosh. 22. 17.
 with Numb. 25. 3. 4. 5.
 And generally of Aegypt
 Exod. 9. 14. plagues it is said ; I wil
 or send all my Plagues upon
 thine heart. Origen turns
 the word *Confractio* or
 Confra- breaking : and so the
 tion, Greeke here, *bee haibbe*
gun to breake, that is to de
 stroy : whence Origen
 notes that the wicked are
 as earthen vessels of disho
 nour to bee broken. And
 doubtlesse the Lord by
 his judgements breakes
 upon his people like the
 sea, and makes a breach
 among them as now by
 Pestilence, by which he

scatters us one from another, &c. And of this Plague by Pestilence wee understand the word here. This same word is used also by *Moses*, when hee speakes of the last Plague of *Ægypt*, the death of the first borne, wherewith God is said (by his Angell) to smite them. And that Angell is called a *Destroyer*: For as God by an Angell delivered his people out of *Ægypt*, so by an Angell hee destroyed their enemies, *Hebr. 11. 28.* So that it is very likely that those first borne were destroyed by Pestilence, to which I

But especially here
Pestilence.

*Exod. 12.
23. 27.*

*Numb. 10.
16.*

I conceive the Lord in
Amos hath reference,
 when hee saith, *I have sent*
among you the Pestilence
after the manner of Egypt.
Amos 4. 10. Even so in the Pestilence
 which was in King Da-
vids time, hee is called
2. Sam. 24. 16. the Angell that destroyed
 the people. Moreover,
 these Murmurers were
 threatned to bee smitten
 with the Pestilence, *Enil*
Numb. 14. 22. *smite them,* saith the Lord,
with the Pestilence: now
 when (after this threat-
 ning) were they so smit-
 ten unlesse at this time?
 It is not much materiall
 to our maine scope, whe-
 ther this Plague here were
 the

The Pestilence, or no ; yet
 so we now take it, and doe
 observe, that *the Pestilence*
is Wrath, or a signe and ef-
fect of Wrath, and of Gods
displeasure : Here wee see
 the one is explanied and
 expressed by the other :
 and this is the *Observation*
 hence to be made : yet it
 is not so much a signe of
 Gods wrathfull displea-
 sure, to each and every
 particular person smitten
 by it (seeing a child of
 God may both be smitten
 and die of it) as to the
 Communitie, to the
 Kingdome, Citie, Towne
 or place where it is, in
 which a breach is made, as

Doftr.

Pestilence
 is an effect
 and signe
 of wrath
 in God.

To whom

in Davids case. Yet here
 in my text, they were all
 guilty; and for the most
 part the Pestilence, as well
 as the Sword, comming
 'Zev. 26. 25. to avenge the quarrell of
 Gods covenant, and to pu-
 nish the disobedient and
 obstinate, its maine bu-
 sines is with those against
 whom God hath the grea-
 test quarrell.

It is no or-
 dinary
 death,

The Plague then is, and
 must be taken to be a fear-
 full signe of Gods displea-
 sure and wrath: as it was
 said of the Egyptians, He
 (that is God) cast upō them
 'psal. 78. 49. the fiercenesse of his anger,
 50. 51. wrath and indignation, and
 trouble, by sending evill an-
 gels

gels among them. -- Hee
gave their life over to the
pestilence: and smote all the
first-borne in Egypt, &c.
So Numb. 25. 3, 4, -8.

This is not an ordinarie vvhy
death, or death banelie, or
a debt we owe to God and
Nature, as an effect of ori-
ginall Sin, or of Sin gene-
rallie; but this, as the like
deaths by Sword and Fa-
mine, is an effect of some
great, speciall, spreading,
and raining Sins. In it is
wrath; and the face of an
angrie God, may, & ought
be seen in it.

For 1. Gods hand is
more seen (or to be seen)
in it. God is said *To fall up-*
Gods hand
is specially
in it.

Exod. 5. 3. *Or to meet men with Pe-*
 2 Sam. 24. *stience. And its A falling*
into the hands of the Lord.

In the place, Exodus 5. 3.
 as elsewhere, I know the
 Greeke and Chaldee tran-
 slate the word there used
 (Deber) *Death*: yet that
 death is *Pestilence*; for so
 the Holy Ghost puts it for
Pestilence in Revel. 8. 8.
 from Ezek. 14. 21. So the
Murraine or *Pestilence* on
 the cattel is said to be from
 the hand of the Lord.

Exod. 9. 3.

2.
 Its full of
 wofull e-
 vill.

Psalm 91. 3.

2. Commonlie it is a
grievous death (as that a
grievous Murraine, Exod.
 9. 3.) And the Psalmist
 calls it *noysome*, or rather
wofull Pestilence, or *Pest* of
 wofulll

wofull miseries or evils.
Now what these evils are,
who knows not? Through
the noysomnesse and con-
tagion of it, it makes a man
a strāger to his own house,
to his dearest friends; yea,
as it were an enemy to
them, and an instrument of
death to wife, children,
friends; and it deprives a
man of comforters in his
greatest agonie and need;
and at length, of life, and
of an Honorable buriall.
Its an enemy of trading
and civill commerce: its
commonlie accompanied
with Famine, and follow-
ed (where it workes not
reformation) with the
Sword

Sword. Not to speake of it as a signe (to the impenitent) of great displeasure from God, and as a fore-runner of eternall wrath.

3.
There is a
Ring in it.

Ans^r.

Deut. 32.24

Psal. 91.6.

3. There is a *Sting* specialle with it. That which wee translate, *Psal. 91. 6.* -- *Destruction*, others, according to the originall, call, *Stinging Plague that wasteth at noone day*, or openly; the Murrain or Pest that suddenlie pricketh & destroyeth: *Its bitter destruction*, or a *bitter stinging plague*. *Bitter*] in greek it is Incurable. *Stinging Plague*] in Hebrew, *Keteb*, which is the name of a stinging deadlie disease, joyned

joined with the pestilence.

Which the Apostle tran-

flateth a *Sting* or pricke,

from *Hos. 13. 14.* where it

is, *O Death, I will be thy*

Plagues. The seventie In-

terpreters there call it

Sting: and so the Apostle,

O Death, where is thy sting?

That is, Death doe thy

worst, though thou come

in the bitterest manner, e-

ven with thy sting with

thee; that is, by pestilence,

yet thou canst not hurt any

one in Christ, in whom

the true sting of death is

removed, which is Sin.

As this last is a matter

of much *Comfort* to such

as being in Christ, shall be

stung

Vse 1.
Not to bee
secure in
time of pe-
stilence.

stung (by Gods wise pro-
vidence) with this deadlie
disease, so the whole point
it selfe affords unto us a
double instruction. I. *Not*
to dallie with God, at such
times especiallie as these:
God is in good earnest
with us, truly displeased
with us, & with our waies,
and would have us know
so much, whilest hee ma-
nifests his wrath from hea-
ven against us by Plague
and Pestilence, which is
Ezek. 14. 21 one of his foure sore Indge-
ments, whereby hee powres
Verse 29. out his furie upon us in blood
to cut off man and beast (as
wee have great cause to
feare) and which he would
haue

have us take not for an ordinarie death, but for a true signe of his *Wrath*, which hee would have us see in it, and accordingly feare and tremble, and so worke out our Salvation, breaking off our Sins by Repentance and amendment of life, not making light thereof when his hand is so heavie upon us for the same. When Pestilence finds us in our Sin, it is a fearfull signe of heavie wrath from God; but if it leave us in our Sin, then is it yet a more fearfull signe of Gods hot displeasure, for so it leaves us either to the Sword of mercilesse men

men, or to insensible judgments, to finall impenitencie, and so to inevitable destruction of Soule and Bodie for ever. Oh how dare we be secure, and not review our doings, and humble our selves for our sins, when we are so plainlie told that pestilence and plague is an effect and sign of wrath and true displeasure in God against us! But of this more hereafter.

Vse 2.
To looke
to Gods
displeasure
more then
to the out-
ward evill

2. Whereas plague and pestilence is here made a signe of wrath in God, we are taught to look upon it chiefly in that respect and reference, and therefore (as not to account lightly of

of it, as is said, or as a chāce
befalling us, or as an ordi-
nary thing happening by
ordinary course of nature,
or change of times, so) in
it to *behold Gods wrath, hot
displeasure*, and contrariety
against us, justly deserved
by our sinnes, much more
then the outward evill it
selfe, and the conco-
mitants of it, in regard of
worldly crosses, yea or of
losse of life it selfe barely
considered. These out-
ward and bodily evils,
though wofull enough, yet
should not so moove or
trouble us, as the appre-
hension of Gods displea-
sure, threatning us with e-
ternall.

ternall and everlasting destruction of soule & body as the just and full desert and reward of our finnes. Alas ! what is the plague, or any bodily evill to this, that we should be so much troubled with it, and use such meanes and care to prevent, or fly from it, and yet the mean while, be no whit at all, or very little touched with a sense or feare of the other ? whereas a man may escape the danger of the Pestilence, and be free from it, and other bodily evils, and yet be and remaine under Gods heavie and sore displeasure, and so be liable to all plagues

And to
seek Gods
favour
more then
health or
life.

plagues and punishments
which his sinns deserve to
be inflicted on him in this
life, and in hell for ever; as
on the contrary one may
bee smitten in body by
plague and pestilence, as
wee conceive King *Heze-
kiah* was, or by some sore,
deadly or dangerous dis-
ease and sicknes, as *David*
was, and yet be in happie
and blessed estate and con-
dition, as being in love and
favour with God, though
it may bee not alwayes in
that fresh sense and feeling
of it which he desires.

This made holy *David*
in his sicknes pray in this
manner, and after this me-
thod:

Isay 34.

1-21.

Psal. 6. 1, 1

3. 6. 9. 6.

38, 1, 2, 6.

thod: O Lord rebuke me not
in thine anger, neither cha-
sten mee in thy hot displea-
sure. Have mercy upon me.
O Lord, for I am weake: O
Lord heale me, for my bones
are vexed. Where though
in the second place he
prayeth for healing, yet
firstly & chiefly he praies
both against Gods hot dis-
pleasure, & for his mercy
and favour. He by occasi-
on of his sicknesse appre-
hends Gods displeasure &
heavie wrath, as the just
desert of his sinne, if God
should deale with him in
rigour, and accordingly is
more affected in soule tho-
row a sence of Gods wrath,
then

When in body, through the feeling of his disease or affliction: and therefore he praies not so much against the sicknes or evill which troubled him in body, which he tooke onely as a fatherly chastisement, and which hee could well indure, according to that of Christ, *As many as I love, I reprove and chasten*; as against Gods wrath caused by his sinne, which he well knew to be intolerable, it being such, as when it lay upon Christ the eternall Son of God in our nature, who as our suretie, and in our stead tooke it upon him, made him cry out, *My God*

Revel 3. 19.

God, why hast thou forsaken mee? Many of us never looke so farre as to the inward affection of anger in God (though it bee not properly in him:) if they had but the outward evil removed (as now this of Plague) they little regard Gods wrath and displeasure frō whence it comes or how contrary God is unto them, though they should utterly in soule and eternally be consumed by it; for they would returne presently to, yea doe still continue in those sinnes which bring them under his curse and wrathful displeasure, making light ac-

count thereof, with Pharaoh sometimes desiring a removal of the evil which was upon him and his people, but never of the displeasure of God, or of the hardnesse of his heart and sin provoking God, unto which he presently returned. Such may haue the plague kept or removed from the now, and yet remaine under, and perish in Gods wrath and hot Displeasure temporally and eternally, as did Pharaoh.

Here wee may try our selvs, whether at this time the Pestilence & outward euill which is amongst us, or Gods displeasure trouble

Triall of
our selvs
hence.

ble us most. To make light
of Sin, to continue in it
now without due search
and examination of our
waies, or otherwise to ju-
stifie our selves in appa-
rant evils, and not to re-
forme them to the utter-
most of our power, is to
make light of Gods wrath
and not to feare it, but to
procure new wrath, or at
least, the continuance of
the old. But how many
such now have wee? Oh,
say they, the Plague and
the evils accompanying it,
are intolerable; and oh
that this fire were once
quēched! But in the mean
time, the Sins which have
pro-

provoked God to displea-
sure are loved, pleaded
for; at least, not forsaken,
or put away, so much as in
purpose of heart. Do such
men feare Gods displea-
sure? doth his wrath trou-
ble them? or doe they see
& groane under his wrath,
whilest they complaine of
the outward evils, and
pray for healing? no alas!
this Plague is not scene as
an effect & token of Gods
wrath, but onely as crosse
and contrarie to us in our
health, life, friends, goods;
to our sinful associations &
companying one with ano-
ther; whereas wee should
look more to Gods wrath

D in

in the Plague, than to the
Plague it selfe, or in any
other respect: and in our
praiers, and by our indea-
vours pray against wrath,
and beg, and seeke mercie
and forgiveness of our Sins
more than life it selfe, cra-
ving still, and crying for
mercie; Mercie, mercie
good Lord, nothing but
mercie; give and shew me
mercie, or else I die: what
will health, freedom from
pestilence, what wil wealth
or life it selfe availe me,
for want of mercie I perish
eternallie? Nay, I may
have these and perish, yet
these may be given me,
I still persist in my old sin
the

Psam. 92.
6, 7.

that I may (more certain-
lie) perish. " Now o ho-
" lie God, in wrath re-
" member mercie : and
" give us thy servants, first
" aright to apprehend thy
" wrath now gone out a-
" gainst us, whilest the
" Plague is begun ; that
" wee may be fitted and
" prepared, both to beg
" and to receive mercie,
" that thou maist be glori-
" fied by shewing mercie,
" whilest we are ashamed,
" abashed, and truly hum-
" bled in the apprehension
" and acknowledgment of
" thy just wrath gone out
" against us, and manife-
" sted thus by Plague and
" Pestilence. Amen.

CHAP. IV.

*That Pestilence is from
Gods Iustice and Wise
dome, and not to be
ascribed to any other au
thor or instrument; nei
ther much to be feared
the Godlie; to whom
may be a mercie.*

*Pestilence
is onely
from the
Lord as
Author.*

Exod. 4. 11.

Isa. 45. 7.

Amos 3. 6.

*1. Threat
ning.*

NExt wee have to con
sider that this wrath
and this Pestilence is gon
out from the Lord.

The Lord then both
& wil be known to be the
author and inflicter of the
(as of all other like) evill

It is the Lord who threat
neth it, as wee may see

Ex

Exod. 9. 16. Numb. 14. 12.
and Levit. 26. 25. Deut. 28.
21. When yee are gathered
together within your Cities,
I will send the Pestilence a-
mong you. And saith Moses
to the disobedient, The
Lord shall make the Pesti-
lence cleave unto thee untill
hee have consumed thee.

It is the Lord also who ^{2. Inflicting} sends it and ^{it.} inflicts it: as
of Davids people it is said,
So the Lord sent Pestilence ^{1 Chron.}
upon Israel; and there fell ^{21. 24.}
of Israell seventie thousand
men. And King Hezekiah
being so smitten (as most
thinke) saith Hee hath both
spoken unto mee (when hee
said -- Thou shalt die, and ^{I sa. 38.}
^{1-14.}

not live) and himselfe hath
 done it. So Amos 4. 10. I
 have sent among you the Pe-
 stilence, &c. And Psal. 78.
 50, 51. This is one of the
 foure fore judgements w^{ch}
 God specially sends, Eze.
 14. 19, 21. It is one of Gods
 arrowes, of which he saith,
 I will spend mine arrowes
 upon the; that arrow which
 flieth by day: -- That flieth
 both swiftly, and fetch-
 eth, or reacheth those that
 wou'd flie (in their Sins)
 farthest from it. The
 Chaldee calleth it, The ar-
 row of the Angell of death.
 Yea, the Poet Homer (an
 Heathen) calls it an Evil
 arrow: And Euripides tels

Dent. 32.

23, 24.

Psa. 91. 5.

Homer,
 Iliad. 1.

us that it is a Plague, calamitie or destruction sent of God. The Prophet *Habakkuck* trembling at Gods Majestie, saith, *Before him went the pestilence, and burning coales (or burning diseales) went forth at his feet.* Yea, little children, and prophane cursers wil tel you this plague is from God, whilest in the streets and elsewhere, you may heare them curse and bid the plague of (or from) God, yea the hot plague of God, goe with such as they wish ill unto.

*Ευμφορε
σηλατος.*

Habak. 3. 5.

Now this is 1. from his Justice, who as hee punisheth all sinne, even origi-

*It is fro his
Justice.*

nall alone, with Death, so
 some finnes with more
 grievous and remarkeable
 death, and with exempla-
 ry judgements. Howsoe-
 ver God doth not inflict,
 either this or any of those
 other his sore judgements
 without cause, and so hee
 would be acknowledged,
 whilst hee concludes the
 mention of these inevita-
 ble sentences, saying: *And*
ye shall know that I have
not done without cause all
that I have done. Of which
 cause in us more in the
 next point.

Ezek. 14. 21
23.

2 Wise-
 dome.

2. This is also from his
wisdom, punishing sinne
 with futable punishments;

wet

wee infect one another by
 evill example, communi-
 cation, Company-keep-
 ing, though we call it *good*
fellowship, by tempting
 and inticing one another
 to sinne, by unprofitable-
 nesse in company, where-
 by wee edifie not one an-
 other in the best things:
 so by *excesse* and abuse of
 Gods good creatures; by
Pride in apparell, and ga-
 rishnesse, whereby we in-
 snare and tempt others to
 sinne; so by *covetousnesse*,
 and abuse of trading and
 such like: How *wisely*
 then, as well as *justly* doth
 God meet with us by such
 a judgement, as whereby

Retalia-
 ting sinnes
 with sem-
 blable pu-
 nishments.

wee infect one another in
body, by our breathing,
touching, and accompa-
nying with them, and
whereby hee breaketh
those cursed knots of
good fellowes: so where-
by our very clothes in
which we pride our selves
doe infect our selves and
others, to the apparant
danger of life it selfe, and
whereby, through famine
and poverty, which com-
monly accompany the
Plague, our excesse, and a-
buse, both of Gods good
creatures, and of trading
by oaths, coufenage, false
wares, at least covetous-
nesse; and our pride and
con-

confidence in regard of
our wealth, are justly met
withall.

This consideration con-
cerning the *Author* of
Pestilence, is of *use* to

Use 1.
To looke
chiefly to
God.

us, 1. to acknowledge
Gods hand & providence
in it, and not to ascribe
it either to *Chance*, (as

the *Philistines* were rea-

1. Sam. 6. 9.

dy to have ascribed the
disease of *Emerods*, and
that great death that did
befall them) or to *second*

causes or instruments (so
as to rest in them, or to
expect helpe from them.)

these are but instruments in
Gods hand, whether they
be *Angels*, by whom God

And not to
the Instru-
ment,

(arguon)

often

Or occasi-
on.

often smites with Pesti-
lence, as in the first borne
of *Egypt*, and in *Dauids*
people; or whether it be
the *Ayre* which is infected,
or any other *Person* or
thing, which wee occasio-
nally received infected, or
by whom, or who it at
first was brought to our
Towne or place; or whe-
ther the *unseasonablenesse*
of the *weather*, helpe to
continne or increase it. In
all these and the like wee
are chiefly to looke to
God, and not either to
complaine or cry out on,
and curse such as by
whom it might seeme first
to bee brought unto us,
(though

(though wilfull or rash spreaders of this infection, should and ought both be inquired after, and severely punished;) or much to hope that when the dog-dayes end, or cold weather or winter approacheth, then wee shall heare no more of it, or at least have it to abate: no, no, wee must both looke higher, and expect helpe from an higher hand then all these: It is Gods hand that smites (whosoever, or whatsoever be the rod, as *Exod. 7. 17.* compared with *19.* and *Esay, 10. 5. 6. 7.* (unto this hand wee must chiefly looke. This

It is his hand which both wounds and must heale.

is the *hand* which is now
 stretched out against us,
 and which will be stretch-
 ed out still, whilst wee
 turne not to him that smi-
 teth, neither seeke the
 Lord of hosts.

Isay, 9. 12.
 33.

Vse 2.
 Comfort
 to Gods
 people in
 covenant
 with God.

2. This consideration,
 that this wrath and plague
 is gone out from the Lord,
 and is sent by him as the
Author of it, may bee for
 the *Comfort* of all such, as
 whose God is the Lord,
 and generally of all such,
 as by true sorrow and pe-
 nitencie by faith, by heart-
 ly confession of sinne,
 prayer and sacrifice shall
 seeke unto him, as did *Da-
 vid*: this being, even in
 this

this respect, one of Gods
gentlest judgements; such
as holy David did chuse
before sword and famine,
saying, *Let us fall now into* 2 Sam. 24.
the hand of the Lord (for 14.
his mercies are great) and
let me not fall into the hand
of man. Oh beloved, wee
have yet to deale with
God, and not with merci-
lesse men, who have so
long waited their time,
and fought what by open
violence (as in their Spa-
nish Navie and Forces in
Ireland) what by secret un-
derminings, (as in their
Popish Powder-plot and
seeret workings) to bring
us under their tyrannie,
and

Pestilence
is often a
mercy to
them.

Dying by
it, as free-
ing them
from grea-
ter evils.

and to judge us with their
judgements. Great are the
mercies of the Lord, that
we are not as yet given in-
to their hands, as too justly
we deserve. Now if God
have a purpose to bring
this extreamest of evils
upon us of this place or
nation (and why should
wee secure our selves in
these our defections from
him?) will it not then bee
a mercie to such as are in
Christ, to bee taken away
by this more gentle cor-
rection, and hand of a
mercifull God from grea-
ter wrath to come? The
Lord in mercie took away
good King *Iosiah*, even by
the

the sword, which he made use of to remove him from those greater and more spreading evils, which by the sword also were to befall his people and posterity; for no sooner was hee so taken away by the sword of *Pharao Necho*, but his successours and sons, and Judah, after some bondage under *Necho*, were destroyed (many of them) by the bands of the *Chaldees*, of the *Syrians*, *Moabites*, and *Ammonites*, but the land was wholly overrun, destroyed & captived by King *Nebuchadnezzar*. How much rather may he remove his chosen from

2 King. 24.

2.

2 Chron. 7.
13.

from the raging evils of the sword, and fury of the oppressour, by withdrawing them with his owne hand, and fetching them home to himselfe by this messenger of Death the plague? for what is pestilence else but a messenger of Gods sending? now if God please to call home any of his children by it, why should they be afraid or too much dismayed? true, it is a messenger of a grim countenance, and knocks at the doore somewhat fiercely, and so, before it bee acknowledged, or well considered of, it may terrifie a beloved heire

neire: but when hee shall
perceive it is no other but
his fathers servant to fetch
him home, and that from
greater dangers where he
is, the feare abates, and he
goes with him cheerfully.
In this case our chiefe bu-
sinesse will be, to see that
God be ours in Christ, and
to make our peace with
him. This once done, we
need not fear what kind of
death we die, seeing it be-
falls us by the providence,
appointment, yea, hand of
our mercifull father: That
which is sent in wrath to
others, shall befall us in
mercie; as the same Red
Sea which swallowed up
the

And also
a Living.

the Egyptians, afforded a
safe passage to the Is-
raelites towards the land
of *Canaan*. Yea, for the
present, Gods people find
themselves more safe un-
der his mercifull hand,
than they can well hope
to be under mans hand,
when Gods hand shall be
whollie removed.

CAHP.

CHAP. V.

Pestilence is yet the fruit of Mans Sin. The Sin of these Israelites here. All evill being for Sin, wee are to justifie God, his truth and people; and to take all blame to our selves.

Quest. **B** Vt is not God Our sinne the cause of our sorrow.
a God of mercie, grace, and goodnes?
Whence then is it that
wrath, & hot-anger is said
to goe out from the Lord,
and particularlie this of
Plague or Pestilence? We
must therefore conceive,
and may easilie imagine,
that

Lament. 3.
33.

that in case of gods wrath,
and of the breaking out of
Pestilence there is some
great cause provoking him
thereunto; seeing *he doth*
not afflict willingly, on fro
his heart, *nor griene the*
children of men. The great
God herein is like the litle
Bee, which yeelds hony of
its selfe, but stings not till
it be angred or provoked.

Psal. 41. 42.

The first in this Text,
provoking the Lord to this
great wrath, was *the peo-*
ples murmuring against
Moses and Aaron, charging
them with the death of
those rebels, whom God
destroyed iustly for their
sinnes, and their rising ac-
cor-

Accordingly against them:
which as it is in its owne
nature highly displeasing
to God, who cannot indure
his officers and faithfull
servants should either bee
envied and maligned, as
these two were by Corah,
&c. or repined at, when for
their sake the Lord doth
punish such as wrōg them.

So for the *Circumstances*
of it, it became exceeding
great; for it is said, *But on*
the morrow (after Corah was
swallowed up, and they
were spared and escaped)

all the Congregation of the
children of Israel murmur-
ed against Moses, & against
Aaron, &c. Where 1. for
time

The sin of
these Israe-
lites here,
aggravated.

time, it was on the morrow immediatly after their
 1. former sinne. 2. Gods
 wrath executed on others
 3. their owne sparing. 4.
 their former and but ye
 sterdayes shew of repen
 tance, or forsaking the tents
 of the wicked. 2. For the
 persons who sinned, they
 were 1. for qualitie, the
 children of Israel, from
 whō God had cause to have
 expected better things.
 2. For number, All the con
 gregation of them, it was a
 generall sin and conspira
 cie. 3. For persons again
 whom; it was against Mose
 and Aaron: against Mose
 a Prophet & Prince, against
 Aaron

Aaron the Priest of the Lord, both which had lately, yea and now made intercession for them: they were neither *afrayde* to meddle with such deare servants of the Lord, who prooved edge-tooles to them; nor ashamed so ill to requite them for their love.

This was their sin. And when our sins become like either for *nature* or for *circumstances*, we have great cause to looke for like wrath: nay if such sins, as envying, hating, and rising against Gods Ministers and faithfull servants, and if such circumstances of sin,

Our like
Sins causes
of our
Judgments
now.

E

as

as to sin upon sin, and to multiply transgressions to sin after examples of Gods wrath on others, after our ovvne sparing and deliverances, and after former shewes of repentance: If for men in covenant with God to sin against him, and to sin as it were by conspiracie and consent; and if *unthankfulnesse* against God and his Messengers and Servants deserve wrath, and be followed with Pestilence, then no marvell if wrath be gone out from the Lord against us of this place, yea, and Nation, and the Plague be alreadie be-

gun amongst us, and so far
 proceeded as it is. But of
 the Sins more particularly
 for which wrath goeth
 out from God, and for
 which Pestilence is sent,
 I shall speake hereafter on
 some other Grounds of
 Scripture.

Here wee may observe
 in the generall, *That mans
 Sin is the cause of his Sor-
 row.* Love to Sin procures
 Gods anger against the
 Sinner: And as here, The
 Plague of the heart and
 soule brings Gods Plague
 upon the bodie. Remark-
 able examples hereof we
 have in the *Angels* cast
 out of heaven for ever be-

Sin pro-
 cures wrath

1 Kings, 1.
 38.

2 Pet. 2, 4.

- cause of their Pride : in
Gen. 3. 17. *Adam* cast out of Paradise
 (and with him all Man-
 kind) for disobedience : in
Gen. 6. *a whole world of men*, for
 violence, sensuality and
Math. 24. securitie : in *Sodom* and
 38, 39. other Cities, destroyed
Ezek. 16. suddenlie for Pride, abuse
 49, 50. of *Gods* good creatures, I-
 dlenesse, and abominable
Lamen. 1. 5. Lusts : in the *Iewes*, both
 in their first Captivitie,
2 Chro. 36. when *the Lord* (so grie-
 14, 15, 16, voullie) afflicted them for
 with 17, the multitude of their
 &c. Transgressions : and in this
 their so fearfull dispercion
Isa. 50. 1. and scattering whereby
 they are broken off, because
Rom. 11. 20. of unbeliefe.

But leaving other evils, Specially
consider wee, that God ^{pestilence,}
doth 1, ^{which is} Threaten pestilence ^{both}
for Sin, as *Levit. 26. 14,* ^{threatned,}
15, 16-24, 25. Dent. 28.

15-21, 22. Ezek. 6. 11, 12.

Alas for all the evill abominations of the house of Israel: for they shall fall by the Sword, by the Famine, and by Pestilence. So heere,

these Murmurers were first threatned with Pestilence for their unbelieve: and here in my Text, it was *inflicted* for their Sin, which is already mentioned. So then 2, God doth also send, and *Inflict* Pestilence for Sin: as see *Exod. 12. 29. Psal. 78. 50,*

Numb. 14. 11, 12.

And inflicted for sin.

51. *Amos 4. 10.* So David
 was met with for his pride;
2 Sam. 24. 10. And so
 now must wee take this
 Pestilence, and other like
 Sickneses to be justly sent
 for our Sins: and why not
 the same, or like to the
 Sin of Irreverence among
 the *Corinthians*; who, be-
 cause they came to the
 Lords Table, and retur-
 ned also from it, in their
 Sins, in their contentions,
 contempt one of another,
 dis-respect of their Tea-
 cher, Saint *Paul*, their ig-
 norance, and other Sins,
 it is said, *For this cause*
many among you are sick
and weake, and many sleepe.
 Now

Now this Sicknesse and death among them is not improbably, by some, thought to bee that of Pestilence.

Whence is this? 1. Such is the nature of Sin, as that it being evill, can bring forth nothing but evill: therefore doth one and the same word in the originall include in the signification of it, both Sin and Punishment. So that he that will sinne, doth but hatch the cockatrice egge, & nourish a viper in his own bosom, which will be his destruction.

This is from
1.
The nature
of Sin.
Gen. 4. 13.

2. Such againe is the Holinesse and Justice of God, that

2.
From Gods
holinesse.

that hee cannot spare ob-
stinate Sinners without
impeachment to his Ju-
stice, Man himselfe being
the Iudge to whom God
seemes to appeale, saying,
*Jerem. 5. 7. How shall I pardon thee for
this? Seeing thou wilt
neither seeke pardon, nor
forsake thy Sin. Tell me,
wouldst thou that I should
violate my Iustice to spare
thee in thy Sins? How
canst thou in reason ex-
pect it? Will yee infect
one another with your e-
vill examples, and com-
pany-keeping; by temp-
ting and inticing one an-
other to Sin, to my disho-
nour, and shall I still be
still*

still and doe nothing :
 shal not I send my plagues
 among you, to make you
 afraid one of another, and
 to sever you one from a-
 nother : Shall I not mul-
 tiply my plagues till you,
 each of you see the plague
 of your owne heart, and
 seeke unto me for mercie,
 and for healing : If other-
 wise, *Shall I not visit for* *Jerem. 5. 9.*
these things?

Vse. Now that Gods *Vse 1.*
 hand is so heavie upon us, In our suf-
 wee 1. *See whom to thank,* ferings to
 none but our selves, our God, his
 pride, our unfruitfulnesse, truth and
 our sensualitie, our securi- people.
 tie, our manifold defe-
 ctions from God, both in

Τὸν ἐκκοι-
νωτὴν καὶ
τὴν ἀκρίβειαν
τοῦ ἐκκοι-
νωτῆ.

Lament. 1.
28.

Psalm. 119.
75.

And to
blame our
selves.

his truth and holinesse,
have procured these to us.
The evils wee doe, and
that willingly, are the
cause of all the evils wee
suffer unwillingly. How-
soever, let us in this (as
in other evils) ever justify
God, take blame to our
selves, and accept of the
punishment of our Sins:
which Lesson wee may
learn of holy *David*, who
having by pride, vaine-
glorie, and selfe-confi-
dence, provoked God to
smite his people with Pe-
stilence, is yet soone tou-
ched in conscience; and
being tender-hearted, he
shewes himselfe also wise

to see the cause in him-
selfe, and *unpartiall* to
judge himselfe, taking the
whole blame and shame
onely to himselfe, saying,
I have sinned. -- *Is it not* 2 Sam. 24.
I that commanded the peo- 10-17.
ple to bee numbred? But
these Sheepe, what have
they done? I have sinned
greatly in that I have done.
-- I have done very foolish-
ly. O worthy King! O
most worthy example, e-
ven for Kings and Magi-
strates to imitate.

It becoms us at this time
every man to search and
look into his own heart, to
find out that *Achan* which
troubleth the campe, that
Jonah,

his truth and holinesse,
have procured these to us.

Τὸν ἐκκοι-
νωτὸν καὶ
τὴν ἀκρίαν
ἐκκοι-
νωτὴν.

The evils wee doe, and
that willingly, are the
cause of all the evils wee
suffer unwillingly. How-

Lament. 1.
28.

soever, let us in this (as
in other evils) ever *justifie*
God, take blame to our
selves, and accept of the
punishment of our Sins:

Psalm. 119.
75.

which Lesson wee may
learn of holy *David*, who
having by pride, vaine-
glorie, and selfe-confi-
dence, provoked God to
smite his people with Pe-
stilence, is yet soone tou-
ched in conscience; and
being *tender-hearted*, hee
shewes himselfe also *wise*.

And to
blame our
selves.

to

to see the cause in him-
selfe, and unpartiall to
judge himselfe, taking the
whole blame and shame
onely to himselfe, saying,
I have sinned. -- *Is it not* 2 Sam. 24.
I that commanded the peo- 10-17.
ple to bee numbred? But
these Sheepe, what have
they done? I have sinned
greatly in that I have done.
-- I have done very foolish-
ly. O worthy King! O
most worthy example, e-
ven for Kings and Magi-
strates to imitate.

It becoms us at this time
every man to search and
look into his own heart, to
find out that *Achan* which
troubleth the campe, that

Jonah,

Jonah, who troubleth the sea, and causes such storms of wrath, that *Sheba* for whose cause God layes siege to our townes and cities. How this may be done, or how we may find out our finnes, as causes of present judgements, I shall indeavor hereafter to shew more fully. Onely now take we heed that wee doe not so far goe about to justifye our selves, as to translate the cause of our sufferings from our selves to other men, whether foresaithers, superiours, (we being in a ranke of inferioritie) Inferiours, (if we be governors and Magistrates, who are

are ready to account and
call the people accursed:
David did not so, as vvee
have heard :) Exemplarie
judgements on a place be-
fall chiefly for the sinns of
exemplary persons: nei-
ther doth *God* shew him-
selfe Judge from heaven;
till his Vicegerents here
on earth, too much and too
long neglect to execute his
righteous judgements: or
lastly, to the holy *Prophets*
of *God*, as King *Ahab* layd
the famine upon *Elias*, and
the rebellious *Israelites*
here the death of the con-
spirators upon *Moses* and
Aaron. Neither let us
blame *Gods* truth and reli-

1 Kings 18

17. 18.

Numb. 16.

41.

gion

*Si cœlum
fletit, si
terra mo-
vit, si fa-
mes, si lues,
statim
Christianos
ad leonem
acclamatur.
Tertul. A-
polog. cap.
39.
Lutherin &
Arminian*

gion as causes of our sufferings, as did the idolatrous women of old, *Ier. 44. 18.* and as did the heathen in primitive times of the Christian church, proclaiming the innocent Christians guilty of death, as oft as ther was either drought, famine, earth-quake, or plague: yea, as some I doubt are readie now to charge the truth we maintain against outlandish ~~novelties~~ novelties with these present evils, and to threaten the state & kingdom with ruine: though neither state nor Church wêre ever blessed with more peace, plentie

plentie & prosperity, then when the ancient truth of God, and doctrine of our Church was more unanimously taught and maintained then now it is. We may rather retort upon them, as *Jeremy* did upon those women: do not such things rather now come into remembrance with the Lord?

Jerem. 4. 31.

22, 23.

Howsoever, be we sure wee doe not at unawares charge Gods justice in these our sufferings, whilest wee goe about to justifie either our Church and nation as innocent, guiltles, & never in better condition; or our selves and persons, whilest

wee

Ier. 16. 10.

wee will see and acknowledge no sinne (at least by name or in particular) by our selves: being ready to aske, *Wherefore hath the Lord pronounced (and done) all this great evill against us? or what is our iniquity? &c.* The Lord in no wise can indure such pride: for this layes the blame on God himselfe, and amounts to no lesse then horrible blasphemy: for in case of such common & remarkable judgements, either God or man must bee acknowledged unjust: but proud man will rather have God to bee thought unjust, then himselfe the sinner, and so going

going from one to one, we may find sin, it may be, in grosse confessed the cause of this & like judgements, but every man for his particular will bee without fault, and will be ready to justifie himselfe in his place, ranck and calling. Now then where must the fault lie, but in God himselfe? what blasphemy is this against God? when may wee once expect an end?

2. Wee hence see *how* to get this wrath and great evill removed from us, or else sanctified to us: to see sinne and to purge it out, is the spirituall cure of this
and

Vse 2.

and all other evils, as wee
shall see hereafter.

Use 3.

3. In the meane time
wee not repenting, may
foresee our owne utter
ruine: wrath is now in-
deed gone out, but when
will it take up?

CHAP. VI.

The main Duty, concerning
our speedy using of means
to pacifie Gods present
Wrath, urged and pressed
by divers Motives in the
Text: And first because
this Pestilence is Wrath.

NOW all I aime
from these severall
points

points handled, and from this text, is by way of generall use, to inferre and inforce upon us the use of the Remedy, which we are taught from the first word *For: wrath is gone out, the Plague is begun; therefore run in with thy Censer, &c. Or take a Censer and goe quickly, and make an attonement; For there is wrath gone out from the Lord, the Plague is begun.*

The maine duty of the Text hath beene named already in the beginning, which now must be prosecuted: and it is, *when God once manifesteth his wrath, (whether it bee by*

The maine duty repeated, and urged.

Pesti-

Meanes
are speedi-
ly to be
used,
for the pa-
cifying of
Gods
wrath.

Pestilence, or otherwise)
all lawfull meanes are speedi-
ly to be used for the paci-
fying of the same. Aaron
there, receiving his Injun-
ction, presently obeyed
and ran into the Congre-
gation and made the at-
tonement. The like did
Moses (not only here with
Aaron, who perceiving
God ready to destroy
them all in a moment, pre-
sently fell upon their fa-
ces, and obtained this an-
swer and direction; and
consequently sparing, for
the present to the most of
the Congregation, but
else where) when once he
perceived the Lords an-
ger.

ger was kindled against the people for the golden Calfe, which they made and worshipped whilst he was absent from them, with the Lord in the Mount, he presently (as it were) caught hold on the Lords hand, which was lifted up against them, to consume them; and besought the Lord, urging him with many arguments, so that *hee repented him of the evill which hee thought to doe unto his people.* King David smitten in his people by Pestilence, did likewise: so did King *Hezekiah*, smitten therewith, as is probably thought

Exod. 32.

8. 9. 10. 11.

14.

2. Sam. 24.

16. 17-25.

Isa. 38. 1. 2.

3-21.

thought, in his owne person.

Why?

Now *why* wee at this time should doe likewise I shall endeavour to shew by such arguments, as the Text will afford; and after that I shall *direct* generally to the *Meanes and Remedies*, which more particularly and severally I shall handle on other grounds of Scripture.

1. *Why* we are speedily and carefully to use all lawfull meanes to pacifie Gods wrath now gone out by Pestilence against us of this place and nation, the text will afford us *four* Arguments, while

Four motives from the text.

we shall consider that
 this Pestilence is 1. *Wrath*
 or a signe of Gods dis-
 pleasure. 2. *Wrath gone*
out or manifested. 3. *Wrath*
gone out, and as yet, but
gone out and begun; and
 therefore such as, *first* by
 speedy and timely repen-
 tance, and reformation
 may bee stayed from pro-
 ceeding farther, or *second-*
ly, being not so stayed,
 will prove *but* the begin-
 ning of wrath, and will
 not end where it begins.

4. It is wrath begun
 and gone out *from the*
Lord, and therefore such
 as can no way bee with-
 stood, unlesse the Lord be
 pacified.

1. Plague

I.
Because
Pestilence
is a signe
of Gods
wrath.

I. Plague here is made
an effect and signe of Gods
wrath and anger : which
therefore is not to be ne-
glected, but to bee laid to
heart and apprehended,
yea and pacified in time
lest wee perish by it. Here
I may say, *Bee wise O yee
Kings; bee instructed yee
Iudges of the earth, serve
the Lord with feare, and re-
joyce with trembling: kisse
the Sonne lest hee be angry,
and yee perish from the
way, when his wrath is kind-
led but a little, blessed are
all they that put their trust
in him.* How unhappy,
dismall, dangerous at least
and fearefull is the case

Psal. 2. 10.
11. 12.

angel 9. 1

banish

and condition of such, as
under such wrath remaine
secure and continue un-
humbled? Is it not high
time to looke out when
wrath is gone out? to look
about us, when the sparkes
of Gods vengeance flie
so about our eares? in a
word to look to our selves
and to our owne safety,
when Gods heavy wrath
is like to meet us at every
turne? why then doe we
not in time humble our
selves? Is not the *destroy-*
ing Angell gone out, and
doe we not heare morning
by morning, concerning
this house and that; yea,
those many houses, where

Which is
as the
sword of the
Angell.

F. not

Smiting in
every house
almost.

Exod. 10.7.

And cal-
ling for our
sinnes.

not a night or day passeth,
but some one, at least or
more are strick dead in it:
and will wee yet bee se-
cure? what are we doing?
what vvil vve doe? here
I may say as Pharaoh his
servants to him, *know wee
not yet that New-castle,
that England, that such
and such a Citie, (now
under vvrath) is destroyed?*
how long shall this
fvvord of the Angell de-
vour? *How long shall our
sinnes bee a snare unto us?*
how long vvil it bee ere
vve let our sinnes goe, that
vve may serve the Lord
our God acceptably? For
God now sends this Pe-

stile

Silence to us (as formerly
 both the like and other
 judgements) with this
 message; Let your finnes
 goe, that you may serve mee
 and not sinne: For other-
 wise, I will at this time
 send all my Plagues upon
 thy heart, and upon thy ser-
 vants, and for now I will
 stretch out mine hand that I
 may smite thee and thy peo-
 ple with Pestilence, and thou
 shalt bee cutt off from the
 earth. How long wilt thou
 refuse to humble thy selfe
 before me? even thus may
 God speak to Pride vvith-
 in us, to selfe-love: let thy
 beloved sin goe, or I will
 fall upon thee with Pesti-
 lence

Exod. 9.13.
 14. 15. 6.
 10.3.

lence, or with the sword
 And novv beloved, that
 this vvrath is gone out al-
 ready, vvhy doe vve not
 part vvith, and send away
 our finnes, as at length
 Pharaoh vvvas forced to let
 goe the people, and the
 Philistines the Arke: of
 vvhom (to our shame) vve
 may learne what to doe
 for being forced by judge-
 ments to send backe the
 Arke, their Priests advised
 not to send it away empty,
 but in any wise to returne
 God a trespasse offering
 2. sam. 6. 2. that so they might be healed
 and that it might bee made
 knowne unto them, why his
 hand was not removed from
 them

them : Thus , say they ,
(which words are also ap-
plicable to us) yee shall give
glory to the God of Israel :
peradventure hee will ligh-
ten his hand from off you ,
and from off your land. vers. 4. &
Wherefore then doe you har-
den your hearts , as the E-
gyptians and Pharao hard-
ned their hearts ? when he
had wrought wonderfully a-
mong them , did they not let
the people goe , and they de-
parted ? And is it not time
for us to do likewise (even
to give glory to God , by
taking shame to our selues,
and by offering our sinne
offering , no longer hard-
ning our hearts , but letting

And it is as
a Mellen-
ger from
God.

And as a
storme.

Esay 28. 17
From
which wee
should hide
our selves.

our sinnes goe) when the
destroying *Angell* thus
laies about him : Here
again I may say our *En-
emy* is gone out to seeke us,
(and who a greater enemy
to sinners then God him-
selfe ?) and will wee call
to meet him in our sinnes
here are Gods Mellen-
gers, as it were *Pursuants*
sent out with warrant to
arrest us, and will wee not
hide our selves : here is

*Indgement laid to the Line,
and Righteousnesse to the
Plummet, and haile threat-
ned to sweepe away the re-
fuge of lies, and waters
overflow all our owne hid-
ding places (whereby wee*

secure our selves against
 the overflowing scourge)
 and will wee not bee so
 wise as most of *Pharaoh*
 his servants were, who be-
 ing told of stormes, of
 great haile in the field fea- *Exod. 9.19.*
 red the word of the Lord, *10.*
 and made their servants
 and their cattle flee into
 the houses? And shall we
 so little regard the word
 and wrath of the Lord
 (now gone out against us)
 as not to renounce all vain
 confidences and refuges of
 our owne, and to seeke
 forthwith by faith and
 Humiliation, to hide our
 selves under the wings *Isa. 31.2.*
 of Christ, as under

Zephani. 2.

1, 2, 3.

As a roaring Lyon.

the shadow of a great rock
from the wind, and as un-
der a covert from the tem-
pest, that so wee may be hid
in this day of the Lords an-
ger, and prevent greater
& fiercer wrath to come.

Amos 3. 1.

The Lyon also hath now
roared after his prey, and
will wee not be afraid?
will wee not prostrate and
humble our selves before
him? The Kings wrath is
as the roaring of a Lyon;
yea, it is as a messenger of
death, which yet wise men
will pacifie: and will wee
neither feare the wrath
of God, nor goe about
to pacifie it? How shall
hee not be unto us, (as
once

Psal. 19.

12. &

16. 14.

once to Ephraim) as a
 Lyon, and a young Lyon *Hos. 5. 14.*
 (which is more fierce) to
 scare and goe away, to take
 away, and none shall rescue
 us? Thus therefore I pea-
 keth this Lyon to us in
 mercie, Now consider this, *Psalm. 30.*
 yee that forget God, least I ^{22.}
 scare you in pieces, and there
 be none to deliver.

Lastly, let us consider *And as fire*
 that this wrath of God is *kindled.*
 as Fire, and that wee now
 are under it, and that it is
 already kindled against us.
 Now who would set the *Esay 17.*
 Briars or Thornes against
 God (who is this fire) in
 battell? I would, saith God,
 even goe thorow them, I

From which
wee should
withdraw
fuell,

would burne them together.
Fire, wee know, is of a
catching nature, and it
lickes up every thing it
meets withall, which is of
a combustible nature, and
growes more fierce where
it finds such fuell to feed
it. Now Sin and Sinners
in their impenitencie af-
ford matter and fuell to
this fire of Gods wrath
(which therefore in hell
burnes for ever.) And
will wee still by adding
Sin to Sin, seeke to make
this fire greater and fier-
cer? Is it not yet big-
nough? Will wee needs
perish, and be devoured
by it? Why doe wee not
rather

Seeking to
quench it
by teares of
repentance.

rather draw buckets of wa-
 ter, and run in therewith
 to quench this fire, by
 shedding unfained, and a-
 bundant teares of Godly 1 Sam. 7.
6.
 sorrow and repentance for judg. 2. 4.
Jer. 9. 1. 18.
 our Sins, and become wee-
 pers, and true mourners,
 still wishing wee could
 weepe more. Why doe
 wee not take hold on Gods
 strength (even on Christ Esay 27.
4, 5.
 by faith in him, who was
 signified by the Arke of
 Gods strength) that wee
 may make peace with him?
 seeing hee hath both told
 us that *Avrie is not in him;*
 and promised, that thus
 seeking to make peace
 with him, *Wee shall make
 peace*

peace with him, and hee
will bee reconciled unto
us.

Examples
of such as
have tur-
ned away
wrath.

K. Heze-
kiah.

2 Chron.
32:25, 26.

Now would we see the
proofe of this promise by
and in Examples? Learn
wee then to avoid Gods
wrath by faith, and hum-
bling of our selves from
the practise of good King
Hezekiah, who having of-
fended by unthankfulness
and pride, for which cause
there was wrath upon him,
and upon Iudah and Ieru-
salem, did yet humble
himselfe for the pride of
his heart, both hee and the
Inhabitants of Ierusalem, so
that the wrath of the Lord
came not upon them in the
daies

of *Hezekiah*. The
 wee learne from the
 example of Gods mercie
 to *King Josiah*, because *K. Josiah.*
 his heart was tender, and *2 Kings 22.*
 he humbled himselfe before *11-13, 19.*
 the Lord (when he appre- *20.*
 hended the greatnesse of
 his wrath, which was
 kindled against him and
 his people) and wept be-
 fore him: The Lord here-
 upon heard his prayer, and
 shewed him mercie. Yea,
 see how graciously God
 dealt with *King Rehoboam* *K. Rehoboam.*
 (one, none of the very
 best) who, being punished
 by *Shishak King of Egypt*, *2. Chron.*
 for forsaking the Lord, *12. 6, 7.*
 repented (both hee and
 his

his Princes) at the preaching of Shemaiah; humbled themselves, saying, The Lord is righteous. Whereupon they were delivered (though not from the spoile, yet) from destruction: for thus said the Lord, They have humbled themselves, therefore I will not destroy them, but I will grant them some deliverance, and my wrath shall not be poured out upon Jerusalem by the hand of Sheshak. So when hee humbled himselfe, the wrath of the Lord turned from him, and hee would not destroy him altogether: and also in Judah things went well.

Now

Now why should not
 the present sence of Gods
 wrath, which is now gone
 out against us by **F**estil-
 lence, worke like effects,
 and like humiliation in us?
 which, doubtless if it doe
 not, wee must looke to
 perish in his wrath. And
 thus for the **first** *Motive*
 taken from the considera-
 tion of Gods **wrath**.

CHAP. VII.

This Festillence is sensible
wrath, wrath gone out and
manifested, so the end that
taking notice of Gods dis-
pleasure, wee might with
good

good hope by submission
 seek to pacifie the same.

WEe are now in the
 next place to con-
 sider that this Pestilence
 in it owne nature is an
 inward and sensible evil, and
 therefore such as by which
 God calls us to repentance
 with hope of mercy, let-
 ting us know that he is an-
 gry, that so wee might
 search into our selves, and
 take notice of such sinns as
 have proved provocations
 of his wrath, might hum-
 ble our selves before him
 for the same, and seeke his
 face and favour in the par-
 don of them, and so bee
 brought

God; in
 this Pesti-
 lence
 would be
 knowne to
 be angry,
 that wee
 might seek
 to appease
 him.

ought to know whom
 have offended, to feare
 to doe no more any
 wickednes. It is such
 evill, as whereof the
 Lord would have us take
 speciall notice, for the pre-
 ventation of greater evils &
 calamities: whereas if the
 Lord had a purpose pre-
 sently or yet finally to de-
 stroy us all and every one,
 hee would leave us in our
 sins without any further
 warning, give us over to
 our owne lustes without
 controule, and so deliver us
 up to the hardnesse of *our*
own harts; which is a grea-
 ter judgement then to be
 delivered up to *satan*, which
 some

Hee might
 give us o-
 ver to hard-
 nesse of
 heart, and
 to insensi-
 ble judge-
 ments.

1 Cor. 5.5.
with 2 Cor.
2. 6,7.

Prov. 5.

1 Cor. 5.5.

Jude, ver. 5.

some have bin, & yet have
come to repentance, as the
incestuous Corinthian: but
such as God delivers up
hardnes of hart, are left
finall impenitencie, in
insensible chains & coar
of their own sins, reserved
(like the evil angels which
tell) in everlasting chains
under darknesse, (not as the
former, who are delivered
to Satan for the destruction
of the flesh, that the spirit
may be saved in the day
of the Lord Iesus, but to be
brought forth) unto the
judgement of the great day.
When our finnes are
growne so full and so ripe
that God intends no more

etc for them, then hee
ceaseth to punish sensibly,
and leaves men to please
themselves in their owne
waies, without any shew
of displeasure, and to dally
with their owne death and
destruction.

As he doth
such as hee
hates, and
wil no lon-
ger shew
mercie un-
to.

This *Silence* in God
(whilest he forbears out-
ward and sensible punish-
ment) is to the impenitent

οὐκ ἔστι τι
ὁργῆς οὐ
μίσους.
Αἰσθ. 2. 12.

A *Signe* of the greatest an-
ger that may be; even as
it is amongst men, where
such as are soone angrie,
and by anger doe shew
their displeasure, are soo-
nest pleased and appea-
sed; whereas such as whose
anger is turned into ha-
rour,

ired,

cret, and who intend
 venge, are (like the full
 curre which gives no wa
 ning by barking) silent
 threaten little, conceal
 their hatred, but secretly
 and silently purpose and
 contrive mischief, and
 the utter ruine of the par
 tie with whom they are
 displeased: neither doe
 they care for being known
 to be the authors of such
 revenge; because they see
 not the partie his good,
 or bettering, but his ut
 ter ruine and destruction.
 whereas such as are onely
 angry, and doe not truly
 hate, will shew their an
 ger; as when a Father or
 Master

Difference
 betweene
 Anger and
 Hatred.

after, chides, threatens
or corrects his Son or Ser-
vant, hee would have his
child or servant know that
hee is displeased, and for
what, that so hee might
be feared, sought unto,
and more respected after-
ward, being ever ready,
to submission or amend-
ment, to shew favour and
friendlinesse. This differ-
ence the philosopher puts *Arist. ut*
betweene *Anger* and *Hatred*. *suprà.*
And God himselfe
seemes to doe somewhat
like, (yet without all Sin
in himself, or wrong done
any:) *Whom hee loves, and*
intends good to, hee cha-
stises, namely, by some out-
ward

ward & sensible evils
corrections, as a loving
ther, ready to shew mercy
upon submission & repen
tance; he will not let them
go on securely in sin with
out correction: (though
also sensibly punish
wicked: who receive
correction, neither will
suffer them to goe to hell
without warning and cor
rection.) But for such
long contemne warning
and will not bee reformed
by the word, or by sen
sible strokes, & lesser judg
ments, the Lord in great
wrath both gives them
over, to do their owne wil
ked wils, and when so the
do

he will no longer show
 anger, by using the rod
 sibly (though he bene- God never
 more angry indeed is more an-
 at such times :) thus gry with
 ving them insensible Sinners
 der his heavy wrath, and then when
 erving them to certaine hee shewes
 inevitable destruction it least.
 both temporall & eternall:
 the text and instance for
 many. In the Prophecie of
 Hosea thus we read, *My* Hos. 4. 12,
people aske counsell as their 13, 14.
sheekes, --- for the spirit of
whoredomes have caused the
desert, and they have gone a
whoring (b. Idolatry) from
under their God. &c. There-
fore your daughters shall
commit whoredome, & your
spouses

ward & sensible evils and
corrections, as a loving fa-
ther, ready to shew mercy
upon submission & repen-
tance; he will not let them
go on securely in sin with-
out correction: (though he
also sensibly punish the
wicked who receive no
correction, neither will he
suffer them to goe to hell
without warning and cor-
rection.) But for such as
long contemne warnings,
and will not bee reformed
by the word, or by sensi-
ble strokes, & lesser judge-
ments, the Lord in greater
wrath both gives them o-
ver, to do their owne wic-
ked wils, and when so they
doe,

do, he will no longer shew his anger, by using the rod sensibly (though he be never more angry indeed then at such times :) thus leaving them insensible under his heavy wrath, and reserving them to certaine and inevitable destruction both temporall & eternall: one text and instance for many. In the Prophecie of Hosea thus we read, *My people aske counsell as their stockes, --- for the spirit of whoredomes have caused the to erre, and they have gone a whoring (b. Idolatry) from under their God &c. Therefore your daughters shall commit whoredome, & your spouses*

God never is more angry with Sinners then when hee shewes it least.

Hos. 4. 12, 13, 14.

spouses shall commit adultery: I will not punish your daughters when they commit whoredome, nor your spouses when they commit adultery. Thus they were left in their sinnes to finall impenitency, and to finall destruction both in this life, and for ever after.

This sensible evill is a mercie to us.

How justly might God even thus have dealt with us of this place and nation, having especially so often before fairly and sensibly warned us; and that, as by other corrections, so by this of plague and pestilence, but in vain, in regard of any amendment or reformation: oh what a mercie

cy is it then for him yet And should
once more to put us in lead us to
mind of his displeasure and repentance.
anger conceived against
us, and not wholly to leave
us in our sins, to perish in
them through our securi-
ty, but, if it be possible, to
awaken us to use the means
by which we may prevent
greater wrath, & without
speedy amendment, inevi-
table destruction. And
certainly, if this prevaile
not with us to the amend-
ment of our lives, we must
take it as a neere fore-
runner of much heavier
wrath: *God* wil not alwaies
dally with us, or yet bee
dallied withall: which we
G are

are further to consider in
the next Motive.

CHAP. VIII.

In that this wrath is but
gon out, and this plague
but begun (which there-
fore as it may be staid fro
proceeding, if wee timely
meet God in the way of his
judgmēt; so it wil prove
but the beginning of gre-
ter evils if we repent not)
we have cause speedily to
run in with our Censers,
and to prevent our owne
ruine.

LEt us now consider
what cause we have to
hasten our repentance fro
this

this that is here said, *wrath is gone out, the plague is begun.* Consider wee then, that this wrath is *but* gone out, this plague is *but* begun: it is not yet gone on so far, as it may and will, if it be not stayed in time: it is not yet consummate or ended: where it wil end, or what the end of it will be, who knows? This affords us a double consideration, *first of Mercy, secondly of Justice and Security*, if wee meet not God by times.

What cause wee have speedily to meet God by repentance.

Seeing this Plague is but begun.

Seeing this Plague is but begun.

Gods mercy should move us in that it is but begun.

1. Wrath is *but* gone out, the Plague is *but* begun: and therefore may be stayed if means be used in time. God in his wrath

doth not (yet) destroy us
all at once, as not these re-
bels heere, though hee
threatned to *consume them*

Vers 25. as in a moment. Moses and

And there-
fore may
be stayed.

Aaron falling on their fa-
ces, obtained some respite
for them then, as doubt-
lesse, Gods faithfull ser-
vants obtaine like mercie
for us now. From this
mercie and long-suffering
in God it is, that wee are
not all consumed, that we
perish not all at once, that
the punishment of our Sin
is not like to that of *Sodom*
that was overthrowne as in
a moment, and no hands
stayed on her. The truth is,
God (some thirty yeares
agoe

Lament 4.

6.

goe) in the powder Fur-
 nace prepared by the Pa-
 pists for us, did let us see
 both the extremity of
 their rage and wicked in-
 tentions toward us, as also
 the greatnesse of our guilt-
 tinesse, and how justly he
 might have given us then
 so long since into their
 hands, *to have beene swal-*
lowed up quicke by them,
when their wrath was kind-
led against us. Hee was
 neere then to have con-
 sumed us all at once,
 when the fire like that of
rodome, should not have
 beene in some remote
 place (as when it takes in
 some one or few houses,

God de-
 stroyes us
 not in a
 moment all
 at once, as
 once hee
 threatned.

Psalms. 124.

3.

doth not (yet) destroy us
all at once, as not these re-
bels heere, though hee
threatned to *consume them*

Vers 25. *as in a moment.* Moses and

And there-
fore may
be stayed. *Aaron* falling on their fa-
ces, obtained some respite
for them then, as doubt-
lesse, Gods faithfull ser-
vants obtaine like mercie
for us now. From this
mercie and long-suffering
in God it is, that wee are
not all consumed, that we
perish not all at once, that
the punishment of our Sin
is not like to that of *Sodom*
that was overthrowne as in
a moment, and no hands
stayed on her. The truth is,
God (some thirty yeares
agoe

Lament 4.

6.

agoe) in the powder Furnace prepared by the Papists for us, did let us see both the extremity of their rage and wicked intentions toward us, as also the greatnesse of our guiltinesse, and how justly he might have given us then so long since into their hands, *to have beene swallowed up quicke by them, when their wrath was kindled against us.* Hee was neere then to have consumed us all at once, when the fire like that of *Sodome*, should not have begunne in some remote place (as when it takes in some one or few houses,

God destroyes us not in a moment all at once, as once hee threatned.

Psalm. 124.

3.

in a towne or citie) by which others farther off might have beene awakened, taken warning, and have provided for their owne safety at least, if not also have stayed the farther spreading and raging of it: no, it should have begunne and ended all at once, and at once made an end of all. Thus hee then might have delt with us, even destroyed us by that their mercilesse fire and sword, or by some other sudden vengeance, such as fell upon the host of the *Assyrians*, when the Angell of the Lord in one night destroyed an hundred

And as he
delt with
others.

dred fourescore and five thousand of the chiefe of them; or as hee did the old World by water, or as he destroyed Pharaoh and his whole Army at once in the red Sea, or as it shall be at the last Iudgement. But see, instead of such sudden and universall destruction, (which being formerly so neere, may seeme in regard of our deserts, and for our great unthankfulnessse, and forgetfulnessse of that and other mercies, at this time to be much nearer:) The Lord did not onely then respite us, but now (when hee might justly give us

Hee expects
wee should
meet him
afar off.

over to their mercilesse
hands, to bee judged with
their judgement, that is, to
bee consumed at once in
their boundlesse rage) hee
keeps the rod in his owne
hand, and begins as it were
at an end of us, smites
some few (in comparifon
of all) and so gives war-
ning to the rest, hovering
as it were, and standing at
our gates, at our neighbo-
ring townes and cities, ex-
pecting what we will doe
to stay his wrath, heark-
ning and listning, as it
were, to heare what wee
will doe, what we will say
to him, whether wee will
repent us of our wicked-
nesse

ness, saying, *What have we done?* or whether wee wil turn to our course, as the Horse into the battell, without all feare of his wrath; as once hee did with the *Iewes*: in effect telling us *Jer. 2.6.* it is much what in our power (and so asking us) whether he shall proceed in wrath against us, or no; whether this Plague now begun shall presently end, or else proceed and make an end of us also; notwithstanding our present seeming safety, in places remote from the infection, or whilst wee have removed and fled bodily from the same.

As hee meets us in our wayes of sinne.

This is a mercy then not
 to be neglected, that God
 gives us space and time to
 consider what we will do,
 that hee gives us warning
 of his approach, letting us
 know that hee our Iudge
 hath begun to ride his cir-
 cuit, and is on his way al-
 ready, and hath sent out
 the destroying Angel be-
 fore him, with a sword of
 Pestilence in his hand, to
 meet us in our sinfull
 wayes, *standing in our way
 for an adversary against us,*
 as once against Balaam in
 his way of ambition and
 covetousnesse, being gone
 out to withstand us (as once
 him) *because our way is per-
 verse*

As hee meet
 with Ba-
 laam.

Numb. 22.
 22-32.

verse before him. Oh that wee were not in this case more stupid & blind then *Balaams* Ass! which saw the Angell of the Lord standing in the way, and his sword drawne in his hand, and turned out of that way, or would not go on but fall downe to the ground under *Balaams*. Oh that the Lord would at length open our eyes, as he did *Balaams*, to see the Angell of the Lord standing in our way; whatsoever it be, whether that of *Covetousnesse*, or whether it be *Pride*, *Ambition*, *Malice*, *hatred of the good*, *desertion from the good wayes* of
of

of God, wearying of his yoke and Gospel, sensualitie and love of pleasure, self-confidence, and carnall security, feeding and feasting without feare, profanation of Gods name. Assuredly God by his sword and judgement is comming towards us, and threatens us. (who once were as a fire-brand pluckt out of the burning) *to overthrow us, as he overthrew Sodom and Gomorrah* (that is all at once and suddenly :) And shall wee not take that spoken unto us (seeing we yet have not returned unto him) which he graciously spake to Israel, *Because I will doe this unto*

Amos 4.11.
Is.

unto thee, prepare to meet
thy God ô Israel; ô England,
O sinfull towne, citie, or
place, will we yet sit still,
and settle on our lees
through security, and suf-
fer the Destroyer to enter
into our windowes, our
houses, our bed-cham-
bers; yea our beds and bo-
somes? will wee not run
out with intreaty of peace,
fall downe before him,
and make supplication to
our Iudge? Let us not at
least come behind *Balaam*,
who at length seeing the
Angel & his sword drawn
in his hand, bowed downe
his head, and fell flat on his
face. - saying, I have sinned;

*Numb. 22.
31. 34.*

non

now therefore if it displease thee, I will get mee back againe. This he said, but it was not altogether in that sincerity, seeing his heart still went after his covetousnes; which his hypocrisie wee must take heed of: but bee ashamed to come behind him and his Ass (which also fel down before the Angell) in humility, whilst vve neither (upon this occasion) do or professe halfe so much. Novv that the Angell discovered himselfe unto Baalam, and hee hereupon humbled himselfe, it vvas a mercy to him; for otherwise, the Angell had slaine him.

him. So the Lord in like mercy (and vwith an intent to bring to repentance & reformation) met vwith *Jonah* by stormes and tempests at Sea in the vway of his disobedience; and (as I may cal it) non-residence: vwith *Moses* in the Inn, in the vway of Neglect, vvhom by the way in the Inn, the Lord met and sought to kill him, for not circumcising (through too much respect to his vvife) his sonne in time. And doubtlesse, this is a mercy if vve could see it, vwhen God by any judgement stands in our sinful vvaies; and as the Prophet spea-
 keth,

And as hee
met vwith
Jonah.

Jonah 1.1.2.
3. &c.

With
Moses.

And the
Jewes.

Hos. 2. 9.

6. 7.

keth, *Hedgeth* up our way, that wee should not find our paths, &c. As Beastes are kept within their owne Pastures by sharp and thornie hedges, least they breake out and lose themselves: so the Lord, when we are ready to goe astray from him, proves, in regard of some afflictions which he sends, as a thornie hedge to us, so that wee cannot offer to goe on in sinfull waies, or to breake our bounds, but wee runne upon the thornes, and *kick against the pricks*, as it was told to *Saul* (or *Paul*) when Christ met with him in his

And with

Paul. *Act.*

9. 5.

his way of *Persecution*, and
strucke him to the earth.
It was happy for *Saul* that
God went out thus and
met him. And so it will
be our happinesse, if whilst
God meets us by Pesti-
lence in our evill waies, as
once hee met King *David*
in the way of his *Pride*,
and *selfe-confidence*, and
vaine-glory, wee would
consider our waies, which
proove thus bitter and
crosse to us, and speedily
turne from them, lest wee
meet with destruction in
the same, or goe on there-
in to perdition.

Wee may say, and that
truly, that God now meets
with

with us (by this sword, or
arrow of pestilence) in our
way of Sinfull company-
ing one with another, where-
by wee infect one another
soule by good fellowship, as
wee call it, by pottting, bo-
zeling, gossiping, excessive
feasting, excesse of wine
revellings, banquetings
&c. So hee now meet
with us in the way of our
Idle discourses, and unse-
vourie communication, and
unprofitablenesse in compa-
nie, of uncleane behaviour
and adulteries, of unlawfull
marriages, of needlesse inter-
taining of Gods enemies
and unnecessarie acquain-
tance and familiaritie with
them

them. So, in our way of
worldlineſſ, covetouſneſs,
and abuſe of trading, de-
barring us of free and ſafe
trading or commerce one
with another: and ſo in
the way of our other Sins.
And will wee yet Goe on
ſlowly every one of us in
the way of his owne heart?
Will it not now concerne
us to conſider every one
his owne Sin, ſeeing wee
cannot goe on therein, but
wee muſt meet with the
Destroyer, and hee with
us, and ſo *Wee periſh in the*
way, one of his Pride, ano-
ther of his Vncleanneſſe,
a third, of his Prophane-
neſſe, Superſtition, Diſ-
obedience,

It will con-
cerne us to
meet him
in time, as
the forena-
med did;

obedience, Perjurie, or other S n.

Balaam. Were it not better for us with *Balaam* to say (but with better sinceritie) If (my way) displease thee, will get mee backe againe.

Jonah. with *Jonah*, to let ourselves to our charge with

Moses. out feare of man, or love of ease: with *Moses*, to obey Gods command and ordinance, not caring whom we displease while wee please him; and to

The Israelites. Circumcise (as he his Sonne so wee) our hearts: with the *Israelites* to say, I will goe and returne to my first Husband, for then was better for mee than now.

will goe no more a who-
ing after the world, no
ot for a world, &c. And
stly with *Paul*, trem-
ling and astonied to say;
Lord, what wilt thou have
wee doe? and accordingly
esolve to do it. Or should
ot wee (so many of us
seeme, as yet furthest
om danger) while this
reat King is gone forth
o make war against us,
eing wee are not able to
meet him in our Sins that
ommeth against us, And
hile hee is yet a great
ay off, --send an Embas-
age, and desire Conditions
f Peace of him, as the
ounsell is given in ano-
ther

ther case? This Emb
 Luke 14-31, sage is our Prayers and
 32. Teares, and the Sacrifice

And as Ia-
 cob,

Gen. 32.
 3-6-9-13,
 &c.

And Abi-
 gail,

of a broken, contrite, and
 also new heart; hereina
 so imitating the wisdom
 of *Iacob*, who knowing his
 Brother was offended
 him, as hee was on his
 way, sent Messengers to
Eſau, and also presents,
 soone as ever hee heard
 that his Brother was com-
 ming against him, to meet
 him, and foure hundred
 men with him: but first
 he earnestly prayeth unto
 God for his deliverance
 all which was done with
 good successe. Even
 wife *Abigail* no soon
 unde

understood that evill was
determined by David a-
gainst her Husband Nabal
and all his household, but
shee made haste and tooke
present, and sent it away
before her-- and when she
saw David, shee hastened,
and lighted off the Asse,
and fell before him on her
face, and bowed her selfe to
the ground, and by good
words and intreaties shee
pacified his wrath for the
present, and found that fa-
vour with him, that not
long after hee made her
his wife. Oh happy wee,
if wee could be so wise,
as fore-seeing the evill,
to hide our selves in time;
to

1 Sam. 25.

17, 18, 19-

23, 24, &c.

Prov. 22-30

to acknowledge Gods mercie, in giving us such fair warning a far off, and make use of it.

But (which is the second consideration) where the mercy is neglected, & the fear of wrath neglected, *no man speaks aright, saying, What have I done? no man repents him of his wickednesse, but every one turnes to his course, as the barr'd horse rusheth (without all fear) into the battell, where men go on frowardly in the way of their own hearts; there they run upon their owne ruine, as it is said, the simple passe on and are punished.* In this case then (of our impenitencie

Otherwise
fear wrath.

Jer. 8. 6.

This
plague is
but begun.

Esa. 57. 17.

Prov. 23. 3.

and

and obstinacy in sinne) we must know againe, *That* And will
wrath is but gone out, the prove but
plague is but begun; that is, a beginning
what we suffer now, is but ger to greater evils.
the least part of that which
wee may and must expect,
as elsewhere it is said, *There* Math. 24.
shalbe famines; and pestilen- 7, 8.
ces; and earthquakes in di-
vers places: all these are
(but) the beginning of sor-
rowes. This overflowing
scourge will not here stay, *Esay 28.*
it shall passe through, and 15-18.
come even unto us, and we
shall bee troden downe by it,
though we secure our selvs
ever so much, and make
our covenant with death, &
make lies our refuge, & un-

der falshood bids our selves,
that is, though we trust to
our vaine confidences, and
secure our selves frō such
things (as our wit, wealth,
friends, confederates, pla-
ces of refuge, &c.) vvhich
wil all faile us in our grea-
test need, and prooue rods
of reed unto us; the plague
is yet but begun and gone
out (especially in regard of
the vvhole nation) and vve
who will not now be war-
ned when we heare of it a
farr off, shall have this ar-
rovv of God to reach even
to us, and to smite us tho-
rovv the liver: there shall
be yet greater vvrath, and
the later the greater (when
repen

repêtaunce intercedes not)
 as vve are told of seven
 Angels having the seven
 last plagues, in which is fel- *Revel. 15. 2.*
 led up the wrath of God.
 Where vve take no vvar-
 ning by beginnings, there
 the lesser judgment is but a
 presage of much greater, *As to Fa-*
 vvwhether in the same kind *mine.*
 or some other. *Famine*
 commonly accompanieth
 the *Pestilence*, as it did but
 of late yeares most grie- *Anno 1630.*
 vously in *Cambridge*, and
 as it should much more
 have prevailed with mul-
 titudes of the poorer fort
 among * us, were it not * *Of New-*
 that by Gods blessing and *castle, 1636.*
 the care of our Magistrats
 H 2 in

in disposing the revenues
of our Chamber vweekly,
in great summes for their
reliefe; as also by their
and other Inhabitants free
loanes, & some good help
and assistance made freely
by kind neighbours, they
were comperently provi-
ded for; not the sick or in-
fected only, but such as are
impoverished throgh want
of employment in their
manuall Crafts and Cal-
lings; yea, after pestilence
where it doth no good
neither workes any refor-
mation, there followe
commonly some greater
judgment and destruction
As wee see in *Pharoah* and

his people, against whom
God came, as by divers
lesser plagues, so at length
by the death of the First-
borne, which wee shewed
(probably at least) to have
beene by Pestilence: but
when after that stroake,
Pharoah still hardned his
heart, and pursued Gods
people, the Lord met
with him in the Sea, which
swallowed him and his
whole armie up all at once
most fearfully. So it was
with *Ierusalem* of old, as
God did fore-tell, and
threaten them by *Ieremie*,
(and it is good for us to
observe Gods method in
his dealing with others,

But especia-
lly to the
Sword.

and to take warning there-
by :) I will smite the inha-
bitants of this city, both man
and beast; they shall dye of a
great pestilence: And after-
wards, saith the Lord, I will
deliver Zedekiah King of
Judah and his servants, and
his people, & such as are left
in this citie, from the pesti-
lence, from the sword, (that
is, some lesser hurt by it
from the king of Egypt)
and from the famine, into
the hand of Nebuchadrez-
zar king of Babylon, and in-
to the hand of their enemies,
and into the hand of those
that seeke their life, and hee
shall smite them with the
edge of the sword; hee shall
not

not spare them, neither have
pittie, nor have mercy. And

thus I may call *Pestilence*. Pestilence is the last
of Gods
mercifull
rods.
the last of Gods mercifull
rods, which if it be negle-

cted, it serves for our fur-
ther *conviction*, & to make

way for *mercilesse judge-*
ments, and for the justifi-

cation of his severitie in
them; seeing wee take no

warning by this his last
triall of us: For vvhhat may

we expect, if vvhhen God Which neg-
lected, is
for convi-
ction.
himselſe comes apparant-
ly againſt us, and ſtands in

our vway, vvee ſubmit not
to him by humbling our

ſelves, but vwill on as it
vvere in deſpite of him:

as vvee reſiſt him, he vwill
reſiſt.

Esa. 27. 4.

And fore-
runs grea-
ter evils,

resist us, and become a
consuming fire unto us, as
hee saith, who would set
briars and thornes against
mee in batle? I would goe
through them, I would burn
them together: but of this
more in the last motive.
Only novv consider, vvee
that vvhether beginnings of
vvrath (as of fire) and for-
mer and lesser strokes and
judgements are neglected,
there at length a heavier
vveight of vvrath fol-
lowes, yea utter destructi-
on: lesser judgements neg-
lected, are but threatnings
and fore runners of grea-
ter, & as the laying of the
Axe to the root of the
trees

trees; or as the lopping of them and digging at the roots of them; after which if they continue still barren and unfruitfull, then followes that irrevocable sentence, *cut it downe.* Luke 13. 7. Whatsoever judgments have gone before, they are all as nothing, and make way for greater to follow, as the lesser vvedge for the greater. Thus said the Lord to Israel of old; *The Syrians before, and the Philistines behind, and they shall devour Israel with open mouth: for all this his anger is not turned away, but his hand is stretched out still;* Isa. 9. 12, 13, 14.

H 5

still ; for the people turneth
not unto him that smiteth
them, neither doe they seeke
the Lord of hosts : There-
fore will the Lord cut off
from Israel head and tayle,
branch and rush in one day.
So hee had almost done
with us , as is said in the
Powder Furnace , yet hath
beene graciously pleased
both to respite us then, and
since to come towards us
leisurely by slow paces,
and approaches. Now see-
ing wee will not seeke to
pacifie him at the first go-
ing out of wrath, & when
the Plague is , as yet but
only begun, what may we
expect but that, having al-
ready

And so
calls on
us in time
to turne to
the Lord.

ready sent the Pestilence into the land, *hee poure out* *Ezek. 14.*
his fury upon it in blood, to *19, 20.*
cut off from it man and
beast, as hee threatned his people, and when no Intercessor should be accepted for them.

Let us of this place especially thinke of this now, when God at the first going out of his wrath among us, makes greater speed then ordinarily hee hath done here, yea or else where in our land formerly in any one place: so that in the mother citie eleven
On us especially of this place.
Anno 1614
1625.
yeares agoe, there died not so many of the Pestilence in their 120. parishes

thes within and without
the liberties, for the first 3.
moneths (though before
all was done, it became
the greatest that any man
living could remember,
and greater. I take then
their generall bill, for the
yeare would make it, un-
lesse you will allow above
eighteenethousand to die,
(in plague-time) of ordi-
nary diseases in one year.)
I say there died then not
so many there in the first
three moneths (by their
bills) as with us in our foure
parishes, within the space
of fourteene or fifteene
dayes, and that only with-
in liberties. And conside-

ring how since it increa-
seth, rageth rather, runs &
spreads like wild fire, will
it not concerne us then to
use speed? which if *Aa-*
ron had not done here,
(who being commanded
to *goe quickly* unto the
Congregation, did *run* in-
to it) what had become of
the whole Congregation
(consisting of divers hun-
dred thousands) which
God threatned to *consume*
as in a moment, when for
all his haste, running in at
the first going out of
wrath, and at the very be-
ginning of the Plague, be-
fore he got to doe his of-
fice, and make the atone-
ment,

ment, there were de
fourteene thousand and se
ven hundred? how soone
yea how justly might
God make a speedy rid
dance of us all, by this or
some other worse plague,
if his patience were not
much, yea infinitely more
then our haste? Let us
therefore take that (or the
like in effect) spoken to us,
which was spoken by the
Lord to his people of old,
when for their sinne hee
justly plagued them: *Ye
are a stiffe-necked people,
I will come up into the midst
of thee in a moment, and
consume thee: therefore now
put off thy ornaments from
thee.*

Exod. 32.
35.

hee (that is, betake thy
elfe to fasting and to
prayer) that I may know
what to doe unto thee: This
was accordingly, and
worthvith done by them.
Nowv for us I advise, that
what vve doe, it bee done
speedily, yea and diligent-
ly, as King Artaxerxes de- *Ezra 7. 21*
creed in a like case, for *-23.*
why (saith hee, though an
heathen) should there bee
wrath against the Realme of
the King and his Sons?

Doubtlesse, this motion
and pace of Gods justice
being naturall to him, (as
well as that of mercy) is
swifter at the later end thā
at the beginning, and I am
afraid

Novem. 5.
1605.

afraid wee shall so find it
we take not our time our
hand for prevention. Ne-
rer sudden destruction we
of this nation cannot be (to
escape) then we were: suf-
fer we once his long pati-
ence to turne into *fury*, and
then expect wee no after
warnings: some one blast
of hellish, popish sulphu-
rous malice, or some one
stroke of divine justice
some other way, shall doe
the deed, and dispatch us
all at once. But of this
point of doctrine, & of the
proceeding of Gods wrath
against obstinate, obdurate
and impenitent sinners, e-
ven till he utterly destroy
his
and

and consume them, I have
 elsewhere treated largely.
 My conclusion here shalbe
 my wish, The Lord in mer-
 cy avert and turne such
 heavie vvrath from us, by
 converting and turning us,
 by the power of his grace,
 unto himselfe. Amen.

Prognos-
 ticks Di-
 vine: or
 Treat: on
 Esay. 9. 12.

CHAP. IX.

This wrath and pestilence is
 from the Lord, and there-
 fore, howsoever his Pro-
 phets may be despised, yet
 God himselfe is not to bee
 dallied withall, whose
 greatnes & terror should
 cause

*cause us seeke peace with
him in time.*

A fourth
Motive to
speedy re-
pentance, is
to consider
God the
Author of
this plague.

THe fourth and last Mo-
tive from the text,
briefly to bee considered
from the *Author* of the
wrath, which is here said
to bee gone forth from the
Lord. It is the Lord that
we have to deale withall
and who now hath to doe
with us: therefore it is not
to dally with him. We
may perhaps presume on
impunity from men, when
we offend them, and hope
by gifts, friends, flatteries
and fained submission to
asswage their displeasure
or it may bee when God
faith-

withfull servants discover who con-
 firmes the
 firmes the
 word of
 his Ser-
 vants.
 our sins, & denounce judg-
 ments against us for the
 me (though they doe it
 according to Gods word,
 et) wee can count their
 words but winde, and
 themselves lying Prophets,
 or otherwise to speake as
 it on by those wee alike
 ate: or we threaten and
 come even with them for
 their boldnes & fauciness,
 or at least wee can with-
 draw our selves from them,
 and heare them no more,
 and so at once seeke their
 disgrace, as not vvorthy
 to be heard, and keep our
 selves (as wee thinke) out
 of the lash of their words.

But

Psal. 149.
7, 8, 9.

Amos 3. 7.

Isa. 44. 26.

But what? can we thus
with the Lord himselfe
when he comes to perform
the word of his servants,
execute vengeance upon
heathen, and punishment
upon the people, to bind the
Kings with chaines, and
their Nobles with fetters
of iron: to execute upon them
the judgment written? who
as he will do nothing (in this
kind) but hee revealeth his
secret unto his servants the
Prophets; so he confirmeth
the word of his servants
(both in good and evil) and
performeth the counsell
of his Messengers. Men may
then belie the Lord, and
say it is not he, neither shall

will come upon us, neither
 shall wee see sword nor fa-
 mine: And the Prophets Jer. 5. 12, 13,
 shall become wind, and the 14.
 word is not in them. But
 what faith the Lord for the And will
 encouragement of his ser- bee ac-
 vant Jeremy: Because yee knowledg-
 make this word, behold I ed to bee
 will make my words in thy the author,
 mouth fire, and this people as of other
 good, and it shall devour evils.
 them. Lo I will bring a na-
 tion upon you, &c. It is
 good for us then (if wee
 have neglected the word
 of Gods servants former-
 ly) not to neglect the per-
 formance of it by God
 himselfe, but to become
 wise for after times: who
 among

Isay 42. 23,
24, 25.

among you will give care
this? who will hearken and
heare for the time to come
who gave Iacob for a spoil
and Israel to the robbers
did not the Lord, be against
whom wee have sinned?
Therefore he hath poured
on him the fury of his anger
&c. Oh let it not be said
of us as there it followeth
And it hath set him on fire
round about, yet hee knoweth
not; and it burned him, yet
hee laid it not to heart. For
bee this stupidity from
at this time. Let us consi-
der then that this wrath
gone out from the Lord.
is hee against whom we
haue sinned, and whom

So of Pesti-
lence.

we have provoked, and
therefore there is no dal-
ling with him, as is said:
is hee himselfe that
comes against us; Before *Habak. 3. 9.*
he goes the Pestilence, and
urning coales (or diseases)
he forth at his feet. Now
are we stronger then hee?
are wee able in our finnes
to stand in his way? hee
hath already, often before
and now also sent the Pe-
stilence among us after the
manner of Egypt---yea he
hath overthrowne some of
us, as God overthrew So-
dom and Gomorrah, and
wee were as a fire-brand
pluckt out of the burning:
have yee not returned to
mee,

Who is
mighty in
strength,
and nor to
be dallied
withall, or
withstood.

Amos 4. 10,
11, 12, 13.

me, saith the Lord: Now
heare vwhat God saith
vs as once to Israel: There-
fore thus will I doe
thee, O Israel, O England
O citie, O to vne: (how
even as unto Sodom, which
was overthrowne as in a
moment) and because I will
doe this unto thee, prepare
meet thy God O Israel. This
is our duty then, of vvhich
vvee also formerly heare
but vwhy are vvee thus
prepare? that followeth
For loe, he that formeth
mountaines, and createth
the wind (or spirit) and
clareth unto man what is
thought, that maketh
morning darkenesse,

treareth upon the high places of the earth, the Lord, the God of hosts is his name.

Where hee invests himselfe vvith many titles of greatnesse; povver, yea and terroure, and all to enforce the afore said duty of repentance and humiliati- on upon us, letting us know vvho it is that threatens us, vvho it is that is gone out against us; no other then this mighty God, this *Lord of hosts*, who hath all creatures in heaven and earth at his command, and ready to execute his vengeance, and righteous judgements on all impenitent sinners;

I

so

so that when once he
 shewes his displeasure, it
 is in vaine either to seek
 shelter or help from them,
 or not to feare vengeance
 from them, as instruments
 of his wrath, whose are the
mountaines, the *wind*, and
 all other creatures: so that
 the *mountaines* shall not
 save nor hide from his
 wrath, when it is once
 gone forth in fury; as in
Noah his flood, when the
 highest hills, and most
 towring mountaines could
 not shelter them that fled
 thither for refuge, but that
 the waters of his wrath
 did overtake and sweep
 them all away: and

Neither is
 there any
 fleeing
 from him.

wind, which God sent out shall meet with disobedient *Ionas*, who would have fled from Gods presence, and the storme shall teach him obedience. Nay, we know God can, and often doth arme base and weake creatures, against proud and impenitent sinners, yea their owne friends and confederates (in whose helpe and assistance they trust) nay sometimes their owne selues against themselves, as *elsewhere I shew more largely.

He is mighty in strength, who hath hardened himselfe against him and hath prospered? And it would be

God to
humble us
shewes his
power.

Job 40.6.
7-9

Both by
words and
workes.

Job 42.1.2.
3-6.11.12.

observed, that when God
calls men to humiliation
for their finnes, hee often
shewes his power and ter-
riblenesse by some, not
onely description of it (as
when he humbled *Iob*, by
asking him, -- *Hast thou as
arme like God? canst thou
thunder with a voice like
him?* and by shewing him
his great power in the *Be-
hemoth* and *Leviathan*,
or in the *Elephant* and
Whale: the effect where-
of in *Iob* was an humble
submission of himselfe un-
to God;) but by workes of
his power, as by sending
thunder, stormes, & great
raine, by which he
brought

brought his people of old
 to confesse their sinne in
 asking them a King, in di-
 strust, and with rejection
 of Gods government: so *1. Sam. 11.*
 by a great raine which hee *16. 17. 18.*
 sent, the better to prepare *19.*
 the people to repentance,
 and reformation of their
 wayes; when *Efra* had *Efra 10. 9.*
 assembled them to that
 end. It is said, --- *All the*
people sate in the street of
the house of God trembling
because of this matter, and
for the great raine. Yea,
God would so haue prepa-
red us of this nation, as
may bee remembred, by
*sending very * fearful thun-*
der and raine, a little be-

* *July 16.*
being Sa-
turday,
1625.

* July 20. fore the * first day of that
solemne humiliation in-
joynd some eleven years
agoe. And what may we
think *God* would haue had
us doe, as then, so when
before that hee met with
us (or was making towards
us) in our way of *Security*
by the *Spanish Armado*,
and mighty *Navie* by sea,
and by the popish and hel-
lish *Plot of powder*: and so
in our way of *extesse* by
scarcity and famine: and in
the way of our other ma-
ny sinnes by this heaue
judgement of *Pestilence*,
both formerly and now.
Shall wee yet proceede
on in our former security,

excesse, and all our other provocations of the divine Majesty: will wee needs try our strength with him?

Behold, saith God, the swift shall perish from the

Amos 2. 14.
15. 16.

swift, and the strong shall not strengthen his force, neither shall the mighty deliver himselfe, neither shall hee stand that handleth the Bow. - And he that is coura-

gious among the mighty, shall flee away naked in that day, saith the Lord. The

like may the Lord now say to us, concerning

whatsoever it is wee place our confidence in, whether we harden our selues against him in our pride

* July 20. fore the * first day of that
solemne humiliation in-
joynd some eleven yeats
agoe. And what may we
think *God* would haue had
us doe, as then, so when
before that hee met with
us (or was making towards
us) in our way of *Security*
by the *Spanish Armado*,
and mighty Navie by sea,
and by the popish and hel-
lish *Plot of powder*: and so
in our way of *excesse* by
scarcity and famine: and in
the way of our other ma-
ny finnes by this heaue
judgement of *Pestilence*,
both formerly and now.
Shall wee yet proocceed
on in our former security,
ex:

excesse, and all our other
provocations of the divine
Majesty: will wee needs
try our strength with him?
Behold, saith God, the
swift shall perish from the
swift, and the strong shall
not strengthen his force, nei-
ther shall the mighty deli-
ver himselfe, neither shall
hee stand that handleth the
Bow. . . And he that is coura-
geous among the mighty,
shall flee away naked in that
day, saith the Lord. The
like may the Lord now
say to us, concerning
whatsoever it is wee place
our confidence in, whe-
ther we harden our selues
against him in our pride

Amos 2. 14.
15. 16.

Instead of
fleeing
from him.

Hebr. 10.
Isa. 42. 25.

Ier. 20. 1. 2. 3

And of re-
sisting him.

and obstinacy, or whether we hope to escape this his hand by fleeing from places infected ; no, there is no *flying from him* in our sinnes, *neither any resistance of him*, whither shall wee flee from him ? hee is a *consuming fire to sinners*, yea a *fire round about* circling you in : which way soever you runne, it is still into the fire, and your name shall bee as *Pashurs* was, *Magormissabib*, *Fear round about* : And how shall wee withstand or resist his power ? Shall wee not perish by his hand ? Is he not the Lord of Hosts ? Who would set the *Briars and Thornes*

Thornes against him in bat- *Isa. 27. 4.*

*tels? would he not go through
them, and burne them toge-*

ther? What then is to be

done? Let us not with A-

dams, thinke to flee from

God, but to him by humble

submission: If we flee, let

it be from his Iustice to his

Mercie: If we flee not to

his Mercie, goe whither

we will, we fall upon his

Iustice: Appeale we then

from God, just to the same

God, mercifull and graci-

ous in Christ: for it is the

same God that smites in

his wrath, and who must

heale in his mercie. Or if

not this; then let us confi-

der whether we be able to

We are in
time to
seeke to ap-
peaze him.

By the ex-
amples of

shimei.

meet this great King coming against us in blood, and in furie; if wee be not (and who is?) then, as hath been alreadie said, while hee is yet a great way off, let us send an Embassage before us, and desire conditions of Peace, and make peace with him, for which we have his gracious promise; and herein follow wee the wisdom (as of *Iacob* and *Abigail*, so) of *Shemei* meeting *David* with a present, and humble intreaties and confessions, after hee saw him returned as reinvested in his Kingdome: And so of *Rahab*, who hearing of Gods

Ezek 14.

31. 32.

Isa 27. 5.

2 Sam. 19.

26. 29. G. C.

Rahab

Gods mightie workes in
Ægypt, fought peace long
before with Gods people: *Hebr. 11.*
which in her was a worke
of *Faith*: as in the *Gibe-* *The Gibe-*
nites, of *Wisedome*, who *onites.*
hearing of the fame of the
God of *Israel*, and of that
hee did in Ægypt, fought
peace with *Ioshua*, had it, *Iosb. 9.3.*
and so saved their lives; *4-6-9.10.*
which all the rest refusing *11-15.*
to doe, as hardning them- *Iosb. 11.19.*
selves in their own strength, *20.*
they all perished. And a
like fearfull signe and pre-
sage of destruction it is
now to so many of us, as,
when Gods *Wrath* is gone
out against us, and the
Plague is begun, doe nei-
ther

ther seek peace with God,
nor yet will accept of it,
being offred to us: Surely
it is of the Lord to harden
such mens hearts, *that they
should* (as it were by their
obstinacie in Sin) *come in
battell against him, that hee
might destroy them utterly,
and that they might have
no favour, but that he might
destroy them,* as was said
of those Kings of Canaan,
who neither sought, nor
accepted such conditions
of Peace as were offered
them.

Deut. 20.

30. 11. 12.

13. & 17.

CHAN

CHAP. X.

The Conclusion of the Motives, urging a speedie performance of the duty of Humiliation, both publicly and privately; and that from the practice of the Heathen, in case of Pestilence.

WHat now remaines (the Premises considered) but that we, everie one in his place, set our selves to our duty. It is our case now : our Sins have provoked God, and he is ready to consume us all as in a moment : yea, *wrath is gone forth from the Lord*

The Authors wish, that all would seek to appeaze this wrath.

Lord, the Plague is begun
among us. Wee have the
Lords direction already
what to doe, (which wee
shall consider hereafter)
as *Moses* here had. How
then is it to be wished that
Moses did command *Aa-
ron* to runne in with his
Censer, that Authoritie,
and the supreme Magistrat
did injoyne the Priests of
the Lord, *Aaron* and his
Sons, speedily, without a-
ny longer delay, to run in,
and that they, and all o-
ther, whether Magistrates
or other, that have any In-
cense, or other Sacrifice
to offer, would according-
ly, speedily perform their
Office,

Office, and use all possible
meanes, with like haste, to
stay the further proce-
ding of this great wrath of
God: The *Magistrate* by
speedy execution of Gods
righteous judgements on
the wicked, with noble
Phineas (which, if it either
had beene universally and
unpartially performed; or
yet were so done, we ne-
ver needed to feare such
wrath from God, or the
continuance of it:) *The*
Priest, and Ministers of the
Lord, vvith Prayers and
solemne Supplications in
the publicke Assemblies,
and vvith godly Instructi-
ons, Admonitions, and Di-
rections

Both Ma-
gistrates.P (al. 1 c 6.
30.

Ministers.

And others

rections given the people,
yea, and the people, and
generally all, by unfained
Humiliation of themselves,
and Reformation, in some
good measure, of things
amisse, and by such means
as shall, upon other Texts
and Grounds of Scripture
more particularly and full-
ly be named, if God will.

Such things should be
done I knowv, during the
time of Gods patience,
for the prevention of his
judgements: As the *Isra-*
lites in Egypt, having cause
to feare Gods plagues for
their Idolatrie in *Egypt*.
Ezek. 20. 7, 8. sought to
turne them away, namely

Sword

Sword & Pestilence, and
to prevent them by Humi-
liation & Sacrifice (though *Exod. 5. 3.*
not within the land of Æ-
gypt for speciall reason,
Exod. 8. 25, 26, 27.) Yet if
the Plague, and breaking
out of wrath prevent our
Humiliation, we must de- *And that*
ferre our Humiliation no *speedily.*
longer: otherwise, how
soone may this spreading
evill, and overflowing
Scourge, or some other
judgement sent to back it,
in Gods just wrath make
an end of all (save that
God will have a remnant
in whom hee will glorifie
his Mercie, and preserve
his Church.) This is as
the

the breaking out of fire:
or overflowing of waters,
unto which, way and pas-
sage is not long to be gi-
ven, least the evill, which
at the first, by a timely
care, might have been
prevented, grow so great,
that it exceed the power
and strength of man, to
withstand or resist it.

Lest wee
come too
late.

Whatsoever wee then
doe in this kind, it would
bee done *speedily*, and in
time, otherwise wee may
come too late, even when
neither our own, nor other
mens prayers (though ne-
ver so holy) wil be accep-
ted for us, and when God

will

will not be intreated for
us. See this in Gods dea-
ling with the Iewes: Pray
not for this people for their
good, said the Lord to Je-
remie. When they fast, I
will not heare their cry; and
when they offer a burnt offe-
ring, and an oblation, I will
not accept them: But I will
consume them by the Sword,
and by the Famine, and by
the Pestilence. So in Eze-
kiel: If I send a Pestilence
into that land, and powre
out my furie upon it in
blood, to cut off from it man
and beast: Though Noah,
Daniel and Iob were in it,
as I live, saith the Lord
God, they shall deliver nei-
ther

Jer. 14. 12.
12.

Ezek. 14.
19. 20.

ther Sonne nor Daughters
they shall but deliver their
owne Soules by their righte-
teousnesse.

When wrath then is
gone out against us, it be-
hoves us not to sit still
when the destroyers are
slaying, it becomes such
as are left to fall upon
their faces, and to inter-
cede for themselves and
others; and then to stand
up, to be in a readinesse to
leave and forsake Egypt,
& to set forward towards
Canaan, and that in haste.
Wee may receive Incon-
agement heereunto, both
from the Lords appoint-
ment, and also acceptation

Ezek. 9 8.

Exod. 12.
11, 12.

of this course, and so from
the good *successe* it finds,
being aright practised, as
here in this place: and so
from the practise of Gods
people, yea our owne for-
mer practise and experi-
ence, who never humbled
our selves solemnly by fa-
sting and prayer, seeking
God when his hand was
upon us, but it was with
good *successe*, even such
as should now incourage
us, and set us forward to
seeke God more solemnly
by Fasting and Pray-
er, and renovation of our
Covenant with God, re-
turning to the same, with
full purpose of heart to
cleave

Zephan. 2.
1, 2,

& 3.

cleave unto the Lord according to his word in perpetuall covenant. The Lord expects from the whole nation, when his wrath is but toward them: Gather your selves together, yea gather together O nation not desired before the decree bring forth, before the day passe the chaffe, before the fier anger of the Lord come upon you, before the day of the Lords anger come upon you. Howsoever, if this be done publickly, it must not be neglected in private by the meeke of the earth. Seeke yee the Lord all ye meeke of the earth which

haue wrought his judge-
ments: seeke righteousness,
seeke meekenesse: it may be
we shall be hid in the day of
the Lords anger.

It is a wonderfull thing, Examples
to move us,
that now when Gods an-
ger is so manifested, and
his wrath revealed from
heaven, men should so lit-
tle seeke to pacifie his
wrath, and should shew
themselves so little tou-
ched with these evident
tokens of his displeasure,
never much seeking the
meanes by which the
cause of his wrath against
us might be made knowne
unto us, nay wholly impa-
tient of such discovery
when

Both of the
Godly,

when by Gods faithful
messengers it is in some
good measure made.

2 Sam. 21.

1, 2, &c.

Shall I send such to the
godly examples of good
and holy King David
who in a famine of three
yeares enquired of the
Lord for what and whose
sinne it was sent, which
when it was told him, he
punished, and so put away
the evill: or of tender-
hearted Iosiah, who con-
ceiving by the booke of
the Law, that wrath was
due to his people, and to-
wards them, presently
dispatched honourable
messengers to Huldah,
prophetesse to enquire of

2 Chron.

34. 19, 20,

&c.

• the

the Lord for him and the
people, concerning the
words of the book which
hee caused to be read in a
solemne assembly, and re-
newed his Covenant vvith
God? If such examples
prevaile not with us, let us
receive reproofe & shame
(in this our sloth and neg-
ligence) from the example
of the very heathē. *Homer*
the Poet brings in *Achilles*
advising the Greekes, in a
time of a sore Pestilence, to
enquire the cause thereof
from God by some Prophet,
or Priest, or Dreamer of
dreams. (These being foot-
steps of those three waies,
by which Israel of old had

And of the
Heathen.

Illud. r.

Who have
in case of
Pestilence
sought to
their Gods
by solemne
Supplicati-
ons.

K

Ora-

Oracles, or answers from
God; namely by *Dreams*,
by *Vrim*, that is the *Priest*,
with *Vrim* and *Thummin*,
Numb. 27. 21. and by *Pro-*
phets, see *1 Sam.* 28. 6, 7.

Lev. 1. 3.

And *Livie* tells us, that in
case of common plague (or
other danger) the *Romans*
were by publick authority
called out, and commanded
with their wives and chil-
dren, to make supplication
to their gods, for, & accor-
ding to that, which their
owne proper sins and evils
compelled them: and thus
filling all their Temples
Strata passim matres crim-
nibus Tempia verrentes, et
nam Irarum caelestium,

quod sua
data quem-
que coge-
bunt.

nemq; pesti exposcunt; their
 Matrons prostrate on the
 ground, & sweeping their
 Temples with the haire of
 their head, sought pardon,
 and the favour of their of-
 fended & angry gods, and
 an end to be put unto the
 Pestilence. Many such like
 things hath *Livie* concer-
 ning their *Supplications*, e-
 ven for many daies toge-
 ther, upon occasiō of war,
 and publike evils and dan-
 gers, as I shew * elsewhere.

And Sacri-
 fices of
 their chil-
 dren.

So *Virgil*: — *Principiō de-*
ubra adeunt pacemq; per a-
as exquirunt. And else-
 where, — *Exorant pacem*
Divum: id est, inquit No-
vis, propitiationem.

* A word
 in Season:
 or Eng-
 lands Sum-
 mons, on
 Iosb. 7. ver.

8, 9.
Virgil: Æ-
neid. lib. 4.
 & lib. 3.

The first thing they use to doe, is to frequent their Temples, and from Altar to Altar to seeke Peace, that is Propitiation.

Plaut.
in Mercator: Act. 4.
sc. 1.

Iustin: lib.
18.

Psal. 106.
37.

Plautus. So the Carthaginians, when they were plagued with Pestilence *Ar is impuberes admovebant pacem Deorum sanguineorum exposcentes*, as Iustin relates; That is, as the Scripture expresseth the like practise of the degenerate Iewes, *They sacrificed their sons and daughters unto devils, seeking atonement with these their gods by the blood of their children: of which practise the Heathen, in sacrifice*

their children to the de-
vill; (in case especially of
distresse) more * elsewhere.

* Israels I-
dolatry, in
sacrificing
their chil-
dren, &c.
on *Psalm*
106. 37.

Now shall the Heathen
in case of Pestilence, de-
sire to know from *God* the
true cause thereof, that they
might offer him accepta-
ble Saerifice, and shal they
accordingly by solemne
Supplications, and all ex-
pressions of sorrow and
humilitie, seeke the favour
of their gods, & that with
the blood of their onely
children; and shall wee
Christians, in like case of
Pestilence, be so far from
searching into the true
causes of the same; as to
take it ill, and not willing-

ly to heare the true causes
thereof discovered to us?
Shall they be so carefull
to seeke to appease their
gods, and that by offering
their dearest children in
Sacrifice to them, and sit
wee still without all feare
of Gods displeasure now,
when the tokens of his
hot wrath are so apparant-
ly upon us? will we not
offer in Sacrifice to him
our base lusts? for God
requires not our Sonnes
(though hee gave his one-
ly and beloved Son for
us) but our Sins.

CHAP. XI.

A Direction concerning the Means of pacifying Gods wrath : and that both Negatively , shewing what meanes wee are not, either to use at all , or not to rest in ; as also affirmatively , what are the true and only meanes and duties to be performed at such times.

WE have heard much why wee ought carefully and speedily when Gods hand is upon us, to use the *Meanes* which hee hath appointed and prescribed for the pa-

What meanes are to be used, in case of Pestilence, for the staying of Gods hand and pacifying his wrath.

cifying of his wrath, and averting of his judgments. If now wee aske *what* these *Meanes* or *Remedies* are (as it is most needfull wee be aright directed herein) I shall endeavour at this time, at least in the generall, to shew. And because we are all of us apt to use such such meanes as most agree with our owne liking and fancies, I shall strive to give satisfaction in this point, both *negatively* and *affirmatively*.

Difference of meanes. 1. Let us generally know that the meanes of pacifying Gods wrath, are no meanes of our owne pre.

prescribing, or which mans wisdom directs unto. There are meanes I know which may & ought be used, in case of Pestilence (as of other publick evils) but ought not to be rested in: there are againe *Meanes* which are meerly of mans devising; and therefore such as may neither be rested in, nor so much as *used*, especially so as man prescribes them, being in that regard lesse or more sinfull and unlawfull. *Lastly*, there are meanes of pacifying Gods wrath, and of avoyding his judgements, or at least of escaping the evill, sting

or hurt of them, which may and ought bee used, yea & being rightly used may be rested in, so far as a blessing, by vertue of Gods promise, may be expected frō God one way or other.

*1. Some
meanes
may be used
but not re-
sted in.*

*Pestis rem-
pore fuge
cito, procul,
sande re-
vertaris.
Marfil.
Ficin. Epi-
dem. anti-
dot. cap. 1.*

1. The common rule of the world, as also of Physicians in case of Pestilence, is to flee, or to withdraw a mans selfe quickly from places infected, yea to remove farre off, and not to returne hastily, but at leisure. This I deny not to be lawfull, yea necessary, where, and so far as mens callings, especially publicke, will permit them. How farre publicke persons,

sons, especially Ministers,
who take themselves char-
ged with cure of soules,
whether from God alone,
or from man also, may
withdraw themselves in
case of grievous and ra-
ging Pestilence, I rather
leave to casuists and their
owne consciences to de-
termin. Conscience I sup-
pose will not so farre, and
so soone dispence with
some in this case as man
will. Yet how farre God
and conscience will dis-
pence with humane fears,
where hee either denies
such a measure of faith, or
would overcome al feares
and yet not presume, or
where

Flight or
removall
from place
infected.

How far a where hee both opens a
way, and some other way
calls a man out, and re-
straines him for a season,
from the ordinary and ap-
pointed place of Gods
worship and exercise of
his function; or how far
such an one having other-
wise no pastorall charge,
may both with faith and a
good conscience, during
apparant hazard to his
person, withdraw himself,
and so reserve himselfe to
better times, meerely out
of respect to their good,
who for the present seeme
a while neglected; I leave
this also to others judge-
ment, least in mine owne
case

case I may seeme too partiall, who hitherto have been as much, if not more guided by the judgement, yea importunitie also of many godly and impartial Christians (and so, I take, by direction from God) then by mine owne, either judgement, or will at the first. Onely *David's* case is made by many heere considerable of all Christians; whether Teachers or others; who, in time of pestilence was directed by God to purchase *Ornans* 1 Chron. 21. 14-18, 19. *threshing floore*, and there -26-28, 29, 30. to build an Altar, and there to sacrifice (for the present) and that acceptably

bly to God, being, by fear
of the destroying Angel
restrained from Gibeon,
where the Tabernacle of
the Lord, and the Altar
of burnt offering were
that season: *But* (it is said)
*David could not go to
it to enquire of God, for he
was afraid, because of the
Sword of the Angell of the
Lord.*

A necessary
caution
for such as
flee in time
of Pesti-
lence.

But to returne. Though
men may lawfully flee
from places infected, yet
this is not a sufficient
meanes to escape, either
the danger of that infecti-
on, or especially of Gods
wrath, which is manife-
sted by Pestilence: there

is much more to be done
then so. Therefore either
take God with you, as your
flee (and that, as a friend
reconciled) or else he will
fetch, and reach you, ei-
ther by this (as daily ex-
perience shewes in many
places, where men think-
ing themselves, by their
removall, safe and without
shot, doe securely follow
their old sensuall and sin-
full courses) or by some o-
ther arrow of his wrath.
You have heard, God is
a *fire round about*. There-
fore, whereas the Plagues
errand (as well as the
Swords) is to *avenge the* *Levit. 26.*
quarrell of Gods Covenant, *25.*
whilst

Which is,
to leave
their Sins
behind
them.

whilst that hedg or breach
is not made up, its in vaine
to think, by bodily flight,
to escape or flee from Gods
wrath, when it is once
gone out. We must either
humble our selves for our
Sins, or never account our
selves safe by fleeing. Pe-
stilence is sent for our sins,
to separate betweene us
and them: therefore, if
yee will flee, either leave
your Sin behind you as a
Sacrifice to that destroy-
ing *Nemesis*, or to Gods
vengeance, or looke not
to escape. Redeeme the
life both of body & soule
by parting with your Sins,
even such as are dearest,
most

most delightfome, most
gainefull, or otherwise
advantageous to you in
worldly respects. And i-
mitate herein the wisdom
of the *Beaver*, which, hun-
ted for his stones (which
formerly have beene ac-
counted of more price
than his skinne or wooll
now) and finding him(else
hotly pursued, bites off
the same, and leaves them
to the Huntsman, as a ran-
some of his life. Now it
is not our life which this
Nimrod and pursuer, the
Pestilence, comes for; it
is only our *right eye* of of-
fence, or our *right hand* or
foot, that is, som sin or lust
yet

yet unmortified, which is
as deare to us as our right
eye, or as gainefull as our
right hand, or as usefull
otherwise in our sinfull
aymes, as our right foot.
Let us but mortifie these,
and utterly, in purpose of
heart, resolution of will,
and in a true hatred, abandon
them, then may we
with more comfort and
confidence flee from the
contagion of pestilence,
and more securely cast
our selves into the armes
of Gods providence; but
not till then. It will little
avayle us to be spared and
respited a while, seeing
God, when we thinke a

peril

perils past, can either call us to an after reckoning in the same kinde, or in some other. Look we into the same Chapter, and wee shall see this verified. The whole Congregation of the children of Israel had made themselves someway guilty in the rebellion of *Korah*, inso-much as God was ready to have consumed them in a moment, had not *Moses* and *Aaron* interceded and prevailed for many of them; Well, the Congregation (according to Gods appointment) get them up from about the *Tabernacle of Korah*, *Dathan*

Otherwise there is no fleeing from Gods wrath.

Numb. 16.
21, 22,

24, 26,

27. *than and Abiram, on every
side: after which the earth
opened her mouth and swal-
lowed these up--who per-
ished from among the Con-
gregation. Now all Israel
that were round about them
fled at the cry of them: for
they said, lest the earth
swallow us up also. Thus
they flee further off, and
seeme more safe then be-
fore. Yea, but they repen-
ted not of their sinne, by
which they had deserved
like destruction: they left
not their rebellion behind
them when they fled: and
therefore though thus far
they were safe, yet ob-
serue what presently fol-
lowes;*

lowes; And there came out
a fire from the Lord, and
consumed the two hundred
and fiftie men (who were
Princes of the assembly—
men of renowne) that
offered incense. Loe these
gained but little (but even
a little time) by their flee-
ing from the former
judgment: And what did
many of the rest of them,
who also fled from the o-
pening of the earth, and e-
scaped this fire? first it is
said, On the morrow all the
Congregation murmured a-
gainst Moses and Aaron:
Loe, they carry their old
sinne of murmuring with
them, and this brought
new

33,

verse 2.

verse 41.

new wrath upon many of
 45. them (al deserving it) even
 the Plague in my text, in
 49. which there died foureteene
 thousand and seven hun-
 dred, after which, the rest
 returning to their murmu-
 rings and other finnes,
 were all destroyed in the
 Num. 21.6. wilderneffe, what by fiery
 Serpents, what by other
 & ch. 25.9. plagues. God hath variety
 of plagues to meet with
 sinners, with whom it shall
 be, *As if a man should flee*
 amos 5. 19. *from a Lyon, and a Bear*
met him, or went into the
house and leaned his hand
on the wall, and a Serpent
bit him, concerning whom
the Lord thus threatens:

I will

I will slay the last of them & 9.1.2.3.
with the sword: hee that 4.
fleeth of them shall not flee
away; and he that escapeth
of them shall not be delive-
red: though they dig into
hell, thence shall mine hand
take them: though they
climbe up to heaven, thence
will I bring them downe:
And though they hidethem-
selves in the top of Carmel,
I will search and take them
out thence, and so on. Thus
saith the Lord by Isaiah:
Feare, and the pit and the
snare are upon thee, O Inha-
bitant of the earth: And it
shall come to passe, that hee
who fleeth from the noise of
the feare shall fall into the
pit,

Isa. 24.
17.18.

pit, and he that commeth
out of the midst of the pit
shall bee taken in the snare.

The truth is, when God
will accomplish his fury
(as certainly hee will on
all obstinate and impen-
itent sinners :) It is not far
nesse off from places of
danger which will secure

Ezek. 6. 12.
& 7. 15.

a man: Hee that is farre
shall die of the Pestilence
and he that is neere shall fall
by the sword, and he that re-
maineth and is besieged shall
die by the famine.

Thus wee see, while
men by occasion of Gods
judgements, as now this
Pestilence, doe not hum-
ble themselves for their
sins

sinnes; there is no safety
to them by fleeing: which
I have the more largely
handled, because this is
that we most usually, both
flee to, and also rest in.
The like I may, and doe
say concerning *Antidotes*,
Powders, *Drinkes*, and
whatsoever other outward
and lawfull meanes are u-
sed as *Preservatives* against
the Pestilence; and so con-
cerning the diligence and
care of *Magistrates*, in kee-
ping the unclean from the
cleane, in providing for
the reliefe of the poorer
sort, of such as are infe-
sted or so suspected, & the
like. This, though other-

Preserva-
tives.

As also the
care of Ma-
gistrates in
outward
things.

L

wise

wise commendably practised, yet is not enough, it is not to be rested in, unless withall, and in the first place or chiefly other meanes (such as shall be named) be used. Care in the one is not so commendable, as negligence in the other is reprehensible and blameworthy. All such outward meanes used, but a beginning at the wrong end, and from effecting perfect and sound cure, especially if men care rest there, & nothing else be done for the pacifying of Gods wrath.

4. Riches are of little use here.

4. To tell rich men the world, that the

wealth will not secure them from Gods wrath, whilst they live in sinne, in oppression, in riotous courses, or the like, without repentance, I hold it needlesse. I suppose their owne consciences tell them so much (unlesse wholly besotted :) man perhaps by gifts and bribes may be pacified, as Esau towards Jacob, &c. but not God: when God hath to doe with rich men; They shall Ezek. 7.19. cast their silver in the streets, and their gold shall be removed (or be for a separation or uncleannesse :) their silver and their gold shall not be able to deliver
L 2 them

them in the day of the wrath of the Lord. Great men then, in their sinnes are no more secure or safe from wrath then others.

2. Some meanes are neither to be rested in nor used.

1. As popish works of penance

2. Of the second sort of meanes, the popish manner of pacifying Gods wrath, is first briefly to be noted, and to bee taken heed of. They seek to pacifie the wrath of God by workes of penance of their owne devising, as by whipping of themselves, going bare foot, or on bare knees, by wearing hairy shirts, going on pilgrimage and the like. So by offering summes of money at such or such religious pla-

ces, &c. of some of which
 their Councell of Trent ^{sess. 14.}
 saith, *that there was never* ^{cap. 8. 9.}
any safer way found out in
the Church for the averting
of Gods vengeance; as I
find observed also by an
other on this my text.

2. Much lesse will hea- 2. Heathenish sacrifices of children.
thenish practises (too much
 imitated of old by Gods
 people) stay Gods hand
 when it is stretched out.
 For wee heard how the
 heathen in case of Pesti-
 lence, & of Gods displea-
 sure, did betake them-
 selves to their Idole gods,
 not with prayers only and
 supplications, prostrating
 themselves, & with other

sacrifices, but with the sacrificing of their owne children.

But of this later sort of meanes, the Lord may, and doubtlesse will say to hypocrites, *When yee come to appeare before me, who hath required this at your hand to tread my courts? And put your burnt offerings unto your sacrifices, and eat flesh: for I spake not unto your fathers, nor commanded them, concerning burnt offerings and sacrifices: nor who did then? but this thing commanded I them (that is, this thing chiefly without which, the other was but as a dead carcasse) say-*
ing

Isa 1.12.

Ier. 7.21.

20.23.

ing, Obey my voice--and
make yee in all the wayes,
that I have commanded
you, that it may be well unto
you.

3. If then indeed wee
would be aright directed
what to doe at such times,
when wrath is gone out a-
gainst us, let us receive our
direction from God him-
selfe, and from his word,
where he makes his mind
known unto us, for other-
wise, *Who hath knowne his*
mind? Such is our blind-
nes and ignorance, that we
cannot know what service
is pleasing to him, unlesse
he himselfe make his will
knowne unto us. As then

3. Meanes
to be used
on which
we may ex-
pect a bles-
sing.

ROM. IX.

34.

L 4.

we

we cannot see the light of the Sun by any other light than that which the Sun it selfe affords us; no more can wee know what will please or appease him being angry, further than he hath been pleased to make it known unto us. And this is but reason: for wee expect the like from our owne Servants, that they doe what service wee appoint them, and as we will have them doe it, and not what, and as they please themselves.

These are
such as
God him-
selfe di-
rects unto.

Now God, partly by Precept, & by way of Condition, partly by way of Reproofe, whilest he com-
plaines

plaines of the neglect of what he expects, (besides the *examples and practise* of his Saints on earth in like case) lets us know what we should doe when his hand is gone out against us, whether by Pestilence, as now with us, or otherwise. To which end I shall set before you some pregnant places of Scripture scatteringly, out of which wee will bring the chiefe duties to a *Method*, which here we will onely propound, (not lading this Text with more then it will naturally beare) but prosecute, if God will, on more proper and particu-

Here propounded,
1. Scatteringly.

According
to severall
texts of
Scripture.

Michah. 6.
6. 7.

lar Grounds of Scripture.
Heare then, first how
God answers hypocrites,
and such as pretend them-
selves to be vvilling to be
at any cost, and to doe any
thing to please and ap-
pease him when hee is an-
gry. *Wherewith shal I come
before the Lord, and bow my
selfe before the high God?
Shall I come before him
with burnt offerings, with
calves of a yeare old? Will
the Lord bee pleased with
thousands of rammes, or
with ten thousands of ri-
vers of oyle? Shall I give
my first borne for my trans-
gression, the fruit of my bo-
die for the sin of my soule?*

Now

to her neighbour &c.

24

Now heare Gods answer:

Hee hath shewed thee O man *verse 8.*

what is good, and what doth
the Lord require of thee, but
to doe justly, and to love
mercie, and to walke hum-

bly with thy God; (or to
humble thy selfe to walke
with thy God.) And then

it followes, (shewing this
was to be done especially
when God shewed his dis-
pleasure against them.)

The Lords voice cryeth un- *verse 9.*

to the Citie, and the man of
wisdome shall see thy name:

heare yee the rod, and who
hath appointed it.

See againe what God
requires of us in such case
of his judgments, whether
threat-

threatened or inflicted. ~I

will reprove thee saith God,

Psal. 50:21. &c. Now consider this, yee
22.

that forget God, lest I tear

you in pieces, &c. And els-

Hagg. I 5.
6. where, Consider your waies:

ye have sowne much, and

bring in little; ye eat, but ye

have not enough, &c. thus

Mich.
6.7. saith the Lord of hosts (a-
gain) consider your waies.

Consider againe, upon

what condition God pro-

miseth mercie, and delive-

rance from captivitie: If

Levit. 26. they shall confesse their in-

40. 41. 42. quitic, and the iniquities

their fathers, &c. And thus

also they have walked con-

trary unto mee, and that

also have walked contray

unto them, & have brought
thē into the land of their e-
nemies: If then their uncir-
cumcised harts be humbled,
& they thē accept of the pu-
nishment of their iniquitie:
then will I remember my co-
covenāt with Iacob, &c. and
I will remember the land.

Now, upon considerati-
on, and confession of sin, the
Lord looks also, we should
turne to him, by true and
heartie Sorrow and Repen-
tance, according to that his
exhortatiō by his Prophet
Ioel; Therefore also now, *Ioel 2. 12. 13.*
saith the Lord, turn you even
to me with all your hart, and
with fasting, and with wee-
ping, and with mourning:
and

and rent your heart and not
your garment, and turne un-
to the Lord your God. The
want hereof, in time of
Gods judgments, the Lord
both complaines of, and
also further threatens:..

Isa. 9, 12,
13.

For all this, his anger is not
turned away, but his hand
is stretched out still: for the
people turneth not unto him
that smiteth them, neither
doe they seeke the Lord of
Hosts. So elsewhere, I have
sent the Pestilence among
you, after the manner of A-
gypt, your young men have
I slain with the Sword, &c.
yet have yee not returned
unto mee saith the Lord..

Amos 4.
10, 11,

& 12.

Therefore thus I will doe

unto

unto thee, O Israel: and
because I will doe this unto
thee, prepare to meet thy
God, O Israel.

In turning to God, hee
would have us turne from
our vicked vvaies, and
seeke his face and favour,
not returning again to our
former evill waies, but re-
nuing, and also keeping
our Covenant of Faith, O-
bedience, and a more ho-
ly walking with him than
formerly, taking it ill
when it is otherwise. *I* *ier. 8. 6.*
bearkned and heard, but
they spake not aright: no
man repented him of his
wickednesse, saying, What
have I done? Every one
turned

Ezek. 18.
31.

turned to his course, as the horse rusheth into the battell. Therefore, that hee may shew us mercie, hee will first have us Cast away from us all our transgressions, whereby wee have transgressed, and make us a new heart, and a new spirit. Otherwise, he should seeme to favour us in our Sins: Therfore, when God meant to deliver his people out of the hand of the Philistines, he thus speaks to them by Samuel the Prophet, *If yee doe returne*
 1 Sam. 7. 3, *unto the Lord with all your hearts, then put away the strange gods, and Ashtareth from among you; and*
 & verse 4,
 5; 6, *prepare*

prepare your hearts unto the Lord, and serve him onely: and hee will deliver you out of the hand of the Philistines. This they did, and withall, wept abundantly, fasted; and prayed, and confessed their Sins, and were accepted. So before the Lord would grant deliverance by Gideon, hee would have him Destroy Baals altar which his father had, and cut downe the grove that was by it; and build an altar to the Lord.

Judg. 6. 25.
26.

The reason is; God will shew mercie, favour and deliverance to none in their Sins. Hee heares not sinners; Yet he also looks, that

Psal. 50.
15.

1am 5. 13.

that in our afflictions wee
doe call upon him; Call
upon mee in the day of trou-
ble; I will deliver thee.
And, Is any among you af-
flicted? Let him pray.

Now with our prayers,
and purposes of reforma-
tion wee must renew Cove-
nant with God, and bee
carefull for ever after to
performe it. This we are
taught by the godly ex-
ample of Nehemiah and the
Jewes; who, by the mouth
of the Levites, having
made a religious confe-
sion, as of Gods good-
nesse, so of their wicked-
nesse; and having in the
owne persons separated
them

themselves from all stran- *Nehem. 9.*
gers, and confessed their *1, 2, 3-*
sins, they conclude all by
entering into solemne co-
venant with God, saying
in their great distresse in
which they were, *& 35.* And be-
cause of all this, wee make a
sure Covenant, and write it,
and our Princes, Levites
and Priests seale unto it.
And the rest of the people
who had understanding, se- *& chap. 10.*
parated themselves from the *28, 29, 30.*
people of the lands, unto the *&c.*
Law of God, gave to their
Brethren, their Nobles, and
entered into a curse, and into
an oath, to walke in Gods
Law -- and to observe and
doe all the Commandements
of

of the lord. Now the points
 of their Covenant were
 Not to joyne in marriage
 with the people of the land
 not to buy ware or victuals
 on the Sabbath day, and
 charge themselves yearly
 with the third part of a she-
 kell for the service of the
 house of God, and conce-
 rning first fruits and other
 offerings.

Thus King Hezekiah
 when the wrath of the
 Lord was upon Judah and
 Ierusalem, and that he had
 delivered their fathers
 trouble, &c. Now, saith he
 it is in mine heart to make
 covenant with the Lord
 God of Israel, that his fier
 wrath

2 Chron. 29.
 8, 9, 10.

Wrath may turne away from
r. Oh worthy example, See also ch
30.6,7,8.
even for the best & grea-
est Christian Kings, in
like case to imitate.

But what doth God
pooke that, in case of evils
& troubles of the Church
and Common-wealth, we
only mind our own good
and safety? no: hee will
have us also, according to
our severall places, cal-
lings, gifts, to become In-
cessors to him for others
also, and to helpe to turne
away wrath from others,
and our selves. This God
looked for (though in
aine) of his people, and
this he lookes for from us
now :

Exod. 12. 30. NOW : And I sought for
 man among them (saith the
 Lord) that should make
 the bedges, and stand in the
 gap before me for the land
 that I should not destroy it
 but I found none : therefore
 have I poured out mine
 indignation upon them, I have
 consumed them with the
 fire of my wrath,

2. From these places
 According to Method. Scripture wee see what
 kind of duties the Lord
 expects from us, when
 vill is upon, or yet but
 wards us ; and what he
 this time of Pestilence
 expects more especially
 from us of this place, y
 and nation generally, ev
 from

from such as being other-
wise of the same body of
our Church and nation;
are yet free from the infe-
ction of this noysome di-
sease. *Which duties* I may,
for *method* and memories
sake, reduce unto those
four which God expects
from us in case of Pesti-
lence as necessary condi-
tions, without which seve-
rally and joyntly in some
good manner performed,
we can expect no *bearing*
of our prayers, nor *hea-*
ling either of our soules in
and by the pardon of our
sinnes, or of our *land* and
place (in mercy at least) by
taking away this plague.

The

The
meanes ap-
pointed of
God to be
used in case
of Pesti-
lence, &c.
are by God
himselſe
broughte
to *four*
duties.

The words runne thus,
 which God utters by way
 of answere to King Solo-
 mons godly & wise prayer,
 at the dedication of the
 Temple (which was a type
 of Christ in our nature, in
 whom onely & for whom
 all prayers are savingly
 heard.) If I send Pestilence
 among my people : if my
 people which are called by
 my name, shal humble them-
 selves and pray ; and seek
 my face, and turne from
 their wicked wayes ; then
 will I heare from Heavens
 and will forgive their sinne,
 and will heale their land.

The duties here are
 foure : 1. Selfe-humbling
 2. Prayer

2. Prayer. 3. Seeking of Gods face and favour, in and by prayer, more then any thing else: seeing many pray against the outward evill of plague, who not caring much for Gods displeasure, otherwise never seeke his face. 4. Turning from sin. Vnto these foure all (or most of) the forenamed duties are reducible: which foure also may bee reduced to these two heads: Turning first to God, secondly from sinne. In one word there is required *Turning or Conversion*, which according to the two termes or points, 1. to what or whom, and 2. from

M what

what or whom, is a conversion or turning, first, to God and his wayes, secondly, from our owne sinfull wayes.

The first three Duties belong to our turning unto God. 1. *Selfe-humbling*: Now to selfe-humbling, there are three things required, if they may not be called parts thereof.

1. *Selfe-humbling.*

Vnto which belong

1. *Conviction.*

First, *Conviction* upon due *Consideration*: 1. Of Gods *Iudgements* upon us, in the 1. Author. 2. End. 3. Nature. 4. Cause, which is our sin: and so 2. *Consideration* of our sinne, or sinnes, as Causes of the vill which is incumbent upon

upon us : which is a very large, usefull, and fundamentall point to consider of.

2. *Confession* of sinne found out.

3. *Contrition*, or true inward and hearty *Sorrow*

expressed outwardly by all fit and lively signes of

it, as by fasting, weeping, prostration of the body,

vile apparell, and the like, which may testifie truly

without dissimulation, the inward condition and state

of the soule, which not excluding the former two,

may more properly come under the name of *Selfe-*

humbling.

2. Confession.

3. Contrition.

Outwardly expressed, by all signes of Humiliation.

2. Prayer.

2. The second dutie is *Prayer*, and Invocation of Gods name.

3. Recon-
ciliation
with God.

3. The third is, *Seeking of the face of God*, and *Reconciliation* with him.

4. Turning

from our
wicked
wayes,
which im-
plies,

1. Refor-
mation of
life.

4. The fourth dutie is a *Turning from our wicked wayes*: which implyes, 1. *Reformation* of our lives and of things amisse and out of order, by bringing all right againe, both in matter of *Doctrine*, and of *life*, according to the only rule of *Gods word*. 2.

2. Renning
of cove-
nant.

Renning of our Covenant with God by *solemne promise*, *vow*, *vwhy not Oath*? at least *serious purpose* and *protestation*. 3. *Ratifying*

3. Keeping
of cove-
nant.

and

and confirming of the same by a speedy and also constant performance of Covenant, without returning to our former evill wayes and provocations againe.

With all these we must all of us, (as God may require it at our hands, according to our severall places and abilities, or as wee are in favour with his heavenly Majestie) labour to become *Intercessours*, and to stand in the gap for the land, or place where wee live, to turne away wrath from it: vvhich must be done

To which add
3. Intercession for others, or a standing in the gap, which must be done,
1. By Magistrates.

1. By Magistrates, chiefe and subordinate, who must

M 3 both

both inquire into offences and punish the same. Good Magistrates have a chiefe stroke in keeping off, or in removing of wrath from a people. God never publicly judgeth by Pestilence or otherwise, but Magistrates first neglect their dutie in judging. If they did unpartially execute Gods judgements, God would not so immediately with his owne hand judge us, or give us into the hand of mercilesse men, to bee judged vwith their judgements.

2. By Ministers.

2. By the *Ministers* of the word: who must stand in the gap, by a right discovery

covery of sin and danger,
and many other waies, and
not bee like the Prophets
of Israel, which were like
the Foxes in the deserts: ye
have not, saith the Lord, Ezek. 13-41
gone up into the gapps, nei-
ther made up the hedge for
the house of Israel, to stand
in the battell in the day of
the Lord: yet thus much
the Lord requires of his
Ministers.

3. By *All*: which wee ^{3. By all}
must all strive to doe, ma- ^{How?}
king up the hedge (for our
selves and others.)

1. By becoming righte- ^{1. By right-}
ous our selves, Iob 22. 30. ^{teousnesse.}
Gen. 18. 32. and by seeking
righteousnes, Zeph. 2. 3.

M 4 2. By

2. Mour-
ning.

2. By mourning for and bewayling the finnes and dangers of the time and place where wee live, *Ezek. 9. 4.*

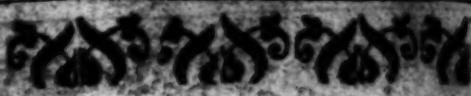
3. Prayer.

3. By earnest prayer and intercession: so Abraham prevailed for Lot, *Gen. 18.* Lot for Zor, Moses for the Israelites often, Job for his friends, and David and his Elders for Ierusalem; the destruction of which, after the death of seventy thousand else where, was by his repentance and intercession prevented, *1. Chron. 21. 14. 15. &c.*

These particulars are large, and must bee handled, God assisting, on the
seve

severall and more proper grounds of Scripture ; I will not farther burthen this short text with them, contenting my selfe onely here to point unto them, seeing the text it selfe implyeth the use of such meanes as God hath appointed for the pacifying and averting of his wrath. Now the Lord give us hearts, wisdom and grace to make use of these meanes in time, both for his glory, and our own safety, bodily and spiritual. *Amen.*

FINIS.


 The number of those
 that died at *New-castle*,
 within the liberties, from
 the 7. of *May*, till
December, 31. of the
plague, as followeth.

	1636.
M ay 7. to 14.	59.
May 14. to 21.	55.
May 21. to 28.	99.
May 28. to June 4.	121.
June 4. to 11.	99.
June 11. to 18.	161.
June 18. to 25.	133.
June 25. to 2. of July.	172.
July 2. to 9.	184.
July 9. to 16.	212.
July 16. to 23.	270.
July 23. to 30.	366.

Aug

to her neighbour, &c.

251

Aug. 30. to 7. 337.

Aug. 7. to 14. 422.

Aug. 14. to 21. 346.

Aug. 21. to 28. 246.

Septemb. 4. 520.

Septemb. 4. to 11. 325.

Septemb. 11. to the last of

December. 908.

The totall is, 5027.

5542

Buried in Garth-side in

New-castle this present

yeare, 1636. as

followeth.

May 30 to June 6 10

June 6 to 13 24

June 13 to 20. 19

June 20 to 27 34

June 27 to July 4 40

July

a
 b
 c
 d
 e
 f
 g
 h
 i
 k
 l
 m
 n
 o
 p
 q
 r
 s
 t
 u
 v
 w
 x
 y
 z

July 4 to 11. 7 01. 02. 29
 July 11 to 18. 1 01. 7. 2 66
 July 18 to 25. 01. 41. 2 60
 July 25 to August. 1. 2. 60
 Aug. 1 to 8. 1. 2. 60
 Aug. 8 to 15. 1. 2. 60
 Aug. 15 to 22. 1. 2. 60
 Aug. 22 to 29. 1. 2. 60
 Aug. 29 to Septemb. 5. 1. 2. 60
 Septemb. 5 to 12. 1. 2. 60
 Septemb. 12 to 19. 1. 2. 60
 Septemb. 19 to 26. 1. 2. 60
 Septemb. 26 to Octob. 3. 1. 2. 60
 October 3 to 10. 1. 2. 60
 October 10 to 17. 1. 2. 60
 October 17. 1. 2. 60

The total is 515.

